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श्रीः

कठोपनिषद्भाष्यम्

श्रीरङ्गरामानुजमुनिविरचितम्

SRI RANGARAMANUJA'S

KAṬHOPANISHAD-BHĀSHYA

EDITED
WITH INTRODUCTION, TRANSLATION & NOTES
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FOREWORD

The *Kaṭhopaniṣad* is the third Upaniṣad to be published with English translation of the Viśiṣṭādvaita Bhāṣya in the Sri Venkatesvara Oriental Series, the second to be published with the Bhāṣya of Raṅgarāmānuja and the first to be pubished with a few words of introduction from me.

The *Kaṭha* is perhaps the foremost in point of interest and popularity. It is a perfect specimen of the poetry of the ancient Hindus. The philosophy is not more clearly explained in any other Upaniṣad. To add to these the teaching is set in an attractive story. The story is found elsewhere in the ancient Literature and it is received and used here in more or less the same form to introduce the teaching and to indicate the fitness of a a student to be initiated in the mystic philosophy. The story also brings out clearly the contrast between the characters of the practical father and the speculative son.

The Advaita cammentaries on the Upaniṣads have been translated into English by several scholars before; but the Viśiṣṭādvaita commentaries have not been translated so far. The Institute has, therefore, undertaken to translate and publish them in its series and thus make the contents available to Indian Philosophers not conversant with Sanskrit. The Viśiṣṭādvaitic interpretation of the Upaniṣads has thus remained a sealed book and the merits of it have not attracted philosophers. It is hoped that the present series of translations published by the Institute will remove the disability.

The translators have been connected with the Institute till recently but now they have gone on to the staff of the sister institution, the Sri Venkateswara Arts College, which has

been recently started. It is hoped the change of location will not affect their work and they will continue the translation of other Bhāṣyas with the same zeal.

Owing to their being engaged in the work of the other institution, the Editors could not carry the Sanskrit text through the press and provide the book with the necessary indexes, readings, etc. This work has devolved upon Sri K. Sathakopachari, Nyaya-Mimamsa Siromani, Library Pandit in Sanskrit in the Institute.

The Institute will consider itself amply repaid if this series can infuse interest in Viśiṣṭādvaita Philosophy in the minds of scholars.

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P. V. RAMANUJASWAMI
Director

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achieve a very real end here and now" and the explanations he has given follow the occult literature all over the world. Thus we have every reason to take this Upaniṣad seriously as a 'Vidyā'. According to earlier seers and teachers a vidyā or a knowledge is a path to be trodden or followed in a particular manner and the fruits of such a path are indeed ultimate beatitude and realisation. Thus each Upaniṣad is a 'Vidyā', a clear and definite instruction of a particular path, integral to the realisation of the Goal, which of course could be reached by other vidyās also. Thus the Upaniṣads in all are said to give thirty-two vidyās, of which the *Kaṭhopaniṣad* deals with the Nāciketa-vidyā or Triṇāciketa or Nāciketa-Agni-vidyā.

The *Kaṭhopaniṣad* is a very important Upaniṣad in yet another sense. It contains a general survey of the Vedic ritual and philosophy and eschatology. It has had the good fortune of having been much studied and written about by scholars both occidental and oriental, and stands only next to *Īśā* and the *Gītā* from the point of view of popularity. Śrī Śaṅkara commented on this work as also Śrī Madhva, and Śrī Rāmānuja has commented in his *Śrī Bhāṣya*, on certain important points raised in this Upaniṣad, which have been taken into consideration by Bhagavān Bādarāyaṇa for purposes of synthesis in his *Vedānta Sūtras.* These points have been reproduced at the end of this work. Śrī Raṅgarāmānuja has commented on this work following closely the steps of Śrī Rāmānuja and his expounders like Śrī Sudarśaṇa Sūri or Śrutaprakāśikācarya. Prof. Rawson, who is a careful scholar of this Upaniṣad, has stated in his work that he made no use of the Bhāṣya by Raṅgarāmānuja because of its *late* date and since Śrī Rāmānuja had discussed all that is necessary on intricate or important points. He however considers that Śrī Rāmānuja's explanations are more in accord with the spirit of the Upaniśad than those of others.

The *Kaṭhopaniṣad* belongs to the Kāṭhaka School of the Kṛṣṇa Yajur Veda. We do not possess a Kaṭhaka-Brāhmaṇa,

The Taittirīya Saṁhitā has both a Brāhmaṇa and an Upaniṣad. The Taittirīya Brāhmaṇa (III. 11.8 1-6) contains an outline of the Naciketa story with which the *Kaṭhopaniṣad* opens and is parallel to the latter which is made more elaborate. Indeed according to Raṅgarāmānuja this *anuvāka* of the Taittirīya Brāhmaṇa is referred to by the *Kaṭhopaniṣad* in I. 17. Sri Krishna Prem considers that we can see 'the germ of this Upaniṣad' in Ṛg Veda X. 135.

No attempt has here been made to deal with the possible relations of this Upaniṣad to the *Bhagavad Gītā* which contains much that is parallel to, if not precisely identical with the instruction in almost the very language used here. Nor to Buddhism. We have to point out that whatever may be the appropriateness in such parallels we have always to remember that a Vidyā is an integral instruction and it may undergo transformation under new conditions due to subordination to other Vidyās.

But one thing is certain that, even as in the *Bhagavad Gītā*, the *Kaṭhopaniṣad* insists upon the necessity to perform ordained or injuncted karma (for that is *dharma*) the *svadharma* of each individual, and its performance is capable of leading to the highest abode of immortal existence, and not merely to the lower heaven. Such karma is incapable of binding the soul to *samsāra.* The truth is that disinterested action, or action divinised or offered to the Divine, action that reveals the glorious purpose of service to God, is capable of helping achievement of the immortal status for the soul. The question that arises thereafter is as to the nature of that soul after *mukti* or *mokṣa,* whether it continues to be separate or lost in the One Divine variously described as the Ocean or the Nirvāṇa state of Brahman? It is held by modern scholars that what Buddha meant by Nirvāṇa was a state of positive nature of the supremely Transcendent and not a negative state. It is clear that it is not annihilation as such or Pure Non-being. Any attainment of the Buddhistic metaphysical state of anniilation or loss of self or non-existence soul of as such has not

formed part of the Upaniṣadic thought. It is particularly a feature of the rational method of Buddha, who in order to define the nature of the soul as held by the several thinkers, had to negate all that it is not. In this sense, Buddha went to the logical extreme of Yājñavalkya and insisted upon the apprehension of the futility of seeking to make permanent the impermanent congeries of affections, feelings, habits, desires and hopes. Truly we need the permanent, but the permanent is not all that it is described to be by materialistic metaphysics. Anyway it is not in line with the purpose of this Upaniṣad to investigate into the nature of the soul or self as such, but only as to what becomes of the soul or self on liberation, for it is clearly held that the soul does persist after death.

This Upaniṣad gives a definite answer to the question asked. It speaks in the first part of the Upaniṣad about the necessity to know the meaning of the Fire-altar as the Brāhmaṇas had taught it, (perhaps in the adhyātmic way too), and already the promise of the highest immortal state is envisaged in that section, though some commentators think otherwise.

But as the Upaniṣads are *Adhyātma-śāstras* or *vidyās* which instruct the occult truth and path towards the positive attainment of gnostic knowledge which could only be attained after a period of practice of self-control and service of the Divine (*yama* and *niyama* of the Yoga), the nature of the Supreme Self and that of the individual soul and its progressive attainment of the former are taught along with the steps of Yoga which lead to the ultimate realization. This Upaniśad even like the *Īśā* inculcates the conjoint performance of *Avidyā* (construction of the Fire-altar and the rituals prescribed) and the *Vidyā*, which is the knowledge of the *Tattva* or Reality in respect of the three terms, God, soul and Nature. It is held by some thinkers that the final verses of the *Kaṭhopaniṣad* are not integral to the Upaniṣad as it concludes earliar. It may be that these final verses reveal the culmination of the Yoga of concentration at the time of departure, *antyakāla*-

smaraṇa. The *antyakāla-smaraṇa* has been shewn to be very helpful by the *Bhagavad Gītā* in respect of determining the nature of the world that a man would reach. Or more properly if *smaraṇa* pertains to concentration on any particular deity, it will be an invocation to that deity to lead him on to freedom or Bliss. This will reveal a psychological set-up in the consciousness, a psychological set which will reveal the type of personality that the soul has been building up, whether towards liberation or towards mundane enjoyment, '*preyas*' or '*śreyas*' as the *Kaṭhopaniṣad* beautifully puts it. It is an act of choice made under the great cloud of departure, the threat of death, and therefore revealing the inmost structure of the soul, its primary longing and conversion. That this choice could be made earlier and practised with assiduity is not denied, but the crucial moment is indeed the moment of departure, death, threat of possible physical annihilation. And such moments are spiritual pointers to the status of the soul in its integral being. Man's primary instinct is confronted with other desires and the balance of death decides which side is heavier. Man is then alone weighed and measured.

STRUCTURE OF THE UPANIṢAD

It consists of two (parts) *adhyāyas*, each of which contains three sections (*vallis*). With the exception of the first two sentences in the first part, the whole Upaniṣad is in metrical form. Since the first adhyāya concludes with the following passage "*Nāciketam...*" it is sometimes held that the Upaniṣad ends here and that the second adhyāya is a later addition. It is even claimed that the second adhyāya merely expands the teaching of the first adhyāya. The repetition of the last line (cd) in the first adhyāya confirms the above view that the natural conclusion should have been this alone. There is some difference between what is stated there and the conclusion in the second adhyāya. The real conclusion of the Upaniṣad seems to be the concluding verse of the second adhyāya (sixth valli): *mṛtyu proktam......*

FIRST ADHYAYA

It appears however that importance is attached to the story of Naciketas in the first adhyāya,[1] whereas importance is attached to instruction regarding Reality (*tattva*), the means *hita* and the result (fruit, *phala*) as a whole in the second adhyāya. From this we find that this Upaniṣad contains, as is usual in all Upanisads,[2] the three instructions on *tattva*, *hita* and *puruṣārtha* without which no vidyā can be followed, not to speak of being understood.

I. Vallī. The story of Naciketas after his having been offered to Death by his father Vājaśravas is contained in this section. After having gone to the abode of Death he had to wait for three days ere Death returned and in lieu of this waiting and fasting for three days as a guest, he was offered three boons. The story after describing the first two boons which pertain to the earth (*artha*) and heaven (*svarga*) introduces the philosophical third, Mokṣa or liberation from the round of existence in earth and heaven. Naciketas refused to entertain the third *puruṣārtha* namely desire (*kāma*), and withstood the temptations offered to him by Yama in this regard. This rejection of the *kāma-puruṣārtha* is shown to be of the *preyas* or mere pleasant which is other than and inferior to the *śreyas*, the good, which alone is to be sought, and this *śreyas* is liberation-getting. No true philosophical instruction can have effectiveness unless the *kāma-puruṣārtha* is totally rejected, as Yama himself points out in this story in the opening lines of the second *valli*.

It may however be asked as to what difference there is between the second and the third boons inasmuch as according

1. It may be pointed out here that if in the Kenopaniṣad the story-myth is found in the third section, which illustrates the *tattva*, truth, enunciated in the earlier two sections, here the story-myth comes at the very beginning of the Upaniṣad and its inner meaning elaborated in the second adhyāya. The Kena insists upon knowing that all activity proceeds from and is sustained by the Brahman: here it is shewn that all action is to be totally consecrated to the Divine alone who is the inner ruler immortal, capable of being known within the heart along with the soul, that is also immortal, as its adorable Object.

2. *cf.* Introductions to Īśā and Kena Upaniṣads SVOS. Vols. 5 and 7).

to Raṅgarāmānuja *svargya* refers to a *svarga* that is identical with "The eternal abode of Viṣṇu" and should be considered to be identical with the *Kenopaniṣad*'s final lines *ananta-svarga-loka-jyeye.* In the Tait. Brāhmaṇa-story of Nāciketas, the second boon refers to ***dharma*** that is the full effectiveness of sacrificial performance, (*tato vai tasyeṣṭāpūrte nakṣīyete*) for the sake of which Yama teaches Naciketas the Naciketa-Fire even as in the Upaniṣad here. The third boon in the Brāhmaṇa however refers to Immortality[1]—freedom from re-death—*punar-mṛtyu*—a point also noticed in the second boon in the Upaniṣad I. 1.18cd. Yama .in the Brāhmaṇa teaches that the Nāciketa-fire itself secures that end, thus confirming the view that the Upaniṣad has clubbed together the second and third boons there to form one here. Thus there has arisen a new question as to whether the soul exists at all in or after attaining the state of immortality, and as to how it then exists.

The third boon asked by Naciketas could not be answered without a clear understanding of what the question is about. The question about the existence of the soul after death does not refer to the existence or non-existence of the soul as such,[2] but to the nature of existence of the soul at liberation, that is, the nature of the liberated soul (*mukta*) and the nature of that which it attains, and the means to that final or peak-attainment (*param padam*). Therefore we can see that the Upaniṣad is a logical development of the Brāhmaṇa's third boon. Unless we take this question in this way, Yama's answer contained in the II. 12 cannot be held to be relevant.

II. Valli. The first portion of this *Valli* up to Mantra 11 is also an introduction to Yama's answer to the third question,

1. Sri Krishna Prem considers that it refers to the nature of the Freed or 'passed over' self, whether it could be referred to as Is or Is-not ; the Upaniṣad definitely answers that such a one IS (asti), for it is here that there seems to be doubt.

2. There is no place here for the Buddhist view of general Śūnya, for it is clear that it really refers to the existence of a liberated soul as a separate entity or whether it non-exists having utterly merged in the One Being.

as it describes the qualifications of a seeker after this.[1] It lays emphasis not only (i) on the detachment from *preyas*, worldly advancement and enjoyment, but also (ii) on the necessity of having a proper teacher to teach one that truth about '*śreyas*,' the highest Good.

The tenth mantra of this *Valli* contains the significant statement of Yama "that he performed or constructed the Nāciketa fire–altar and he attained the Eternal by means of transitory things." Sri Śaṅkara interprets the word 'eternal' as "comparatively enduring." The meaning given by Raṅgarāmānuja is in accordance with the Brāhmaṇa statement *tato vai so' pa punar mṛtyum ajayet.*

Yama's answer to Naciketa's question is very brief. It is contained in one single mantra (II. 12). Thereafter Yama tells Naciketas that he had already instructed him fully about that which he prayed for. But Naciketas asks Yama to tell him about the truth known as other than Dharma etc. Yama then begins to explain in detail the answer he gave cryptically in the twelfth mantra. Firstly he speaks about the Praṇava, then about the nature of the soul and lastly about the Supreme soul (II. 22). In verse 20 the Grace of the supreme Creator is stated to be necessary in adhyātma Yoga for beholding the hidden Being in the cave, the Supreme Lord who is *ānoraṇiyān mahato mahīyān*. *Dhātuh-prasāda* is to be interpreted as the grace of the Creator (who is also the supporter and protector) and not merely as the mental peace or luminosity which undoubtedly is a necessity in Yoga for any large or real comprehension of the Divine Nature. This idea is not merely implicitly but also explicitly stated in the 23rd verse. The text of Raṅgarāmānuja reads it '*dhātuḥ-prasādāt*' The verse 23 is interpreted by Raṅgarāmānuja as referring to the grace of God which is stated to result from loving devotion or one-pointed seeking in love. The concluding verses refer to the attainment of this knowledge and presence of the Divine within

1. Sri Krishna Prem's references to the Myths of Temptation are interesting and reveal a significant secret of occultism.

It must be remembered that the theory of the Mīmāṁsakas about the existence of strict causality or determinism between ritual and fruits is repudiated or rather bye-passed when the individual is asked to surrender himself for service to God through illumined love or one-pointed Yoga without seeking any fruits for his actions or *dhyānas,* since this non-seeking of anything for oneself is that which snaps the causal chain, and is the meaning of true love or devotion or pure wisdom or illumined understanding and service. This *valli* concludes with the intimation of certain rules of conduct and instructs certain virtues that are to be cultivated for enabling one to receive the Supreme Grace.

III Vallī. The third *valli* deals with the *hita* or the means to the attainment of Supreme Grace, thus expanding the instruction given at the end of the second *valli.* It lays stress on the necessity to control the sense-organs. It mentions further that control is to be exercised gradually in the following order: firstly on the sense-organs, secondly on the objects of enjoyment, thirdly on the mind, fourthly on the intellect, fifthly on the soul, sixthly on the body as a whole (the Unmanifest) and lastly reach through the above stages (of *dhāraṇa* cum-*pratyāhāra*) the Supreme Self, whose grace alone is capable of granting final Liberation. As many scholars hold, Yoga-śāstra might have got its fundamental clues from this section.

SECOND ADHYAYA

IV Valli. After pointing out the distinction between the seeker and the non-seeker or the indifferent seeker, this *valli* describes the nature of the Supreme Self as dwelling in all creatures, thus distinguishing Him from the embodied *jīva* who resides in a body (IV. 5–8). It may be noted that on account of the indwelling of the Infinite Person in the body of the embodied soul, the Infinite Person assumes the size of a thumb (*anguṣṭha-mātra*) in the heart for the sake of meditation or conceivability.

V Vallī. This *valli* develops the instruction regarding the indwelling-nature of Brahman with special reference to

His being responsible for all the actions of the soul. (cf first *Kena* I.): What may be considered to be a direct answer to the third question of Naciketas in the I *valli* " *Ye yam prete vicikitsā...*" (20) is here given by Yama who says " O Gautama, surely I shall teach you now the secret eternal Brahman and what the soul becomes after departure (release) " (V. 6–7) " Some souls enter wombs for getting bodies; others take up the form of the Unmoving in accordance with karma and in accordance with Knowledge", with which we may profitably compare Śrī Kṛṣṇa's reply to Arjuna's answer (*Bh. Gītā* VI. 40–47). The point at issue is, it may be noted, regarding the *seeker* mainly, and should not be held to be a reply regarding the ordinary man who has not entered on the spirtual path or Yogic evolution.

It may be seen here that Yama promises to teach first this secret eternal Brahman and then as to what becomes of the liberated soul after its departure from its body. Yama however answers the second part first in mantra 7, and the first is answered in the eighth mantra. This again shows that the third question after all refers not only to what becomes of the liberated soul after departure but also to the Nature of the Supreme Self, Brahman (who is held to be the Self of all souls including the departed and liberated ones). The *paramam sukham* in mantra 14 may have a possible reference to the Ānandavalli of the *Taittṛīyopaniṣad* wherein this description of Brahman is developed at length. Thus if the Īśā-Ṛṣi described the realization of God as the indwelling Lord of all beings and things, as leading to non-revulsion, non-grief and non-fear, if the Kena-Ṛṣi taught the Supreme Cause as the " Desirable " (*Tad Vanam*), knowledge of Whom as such makes the realiser desireable, the Kaṭha Seer, Yama, promises a more integral realization of the " Desirable " as the *śreyas*, as the transcendent Bliss, *paramam sukham*.

VI Vallī. This *valli* deals with the Yoga of attainment in 9th, 10th and 11th verses. In mantra 4, with regard to the

difficulty in construction of the two lines Raṅgarāmānuja treats *asakad* as an active participle with *nañ* prefixed, which yields the meaning 'unable'. Like the *Kenopaniṣad*, this Upaniṣad in mantra 12 also takes special care to instruct that Brahman can be grasped neither by speech nor by mind fully; except through instruction received through a Guru it can never be grasped.

The Upaniṣad concludes with the additional knowledge that has to be learnt about the hundred psychonic paths (*nāḍīs*) of the heart wherein the thumb-sized Lord dwells, one of which (later on known as Suṣumnā) leads upwards to immortality whilst others lead to lesser goals. It is this Nāḍī that has to be known as the path of exit at departure. It is considered by some modern writers that this knowledge may be a later addition. This not likely since the *Brihadāraṇyaka* seems to be aware of this fact. Further the path of exit is an integral piece of instruction to be given to a Yogin.

CROSS REFERENCES.[1]

I. Kaṭha 1. Same story : Tait. Brāḥ. III. 11.8
3a=Bṛḥ. 4.4.11a=*Var.* Īśā. 3a
7. : Vaśiṣṭha Dharma Sūtra 11.13
8=Bṛḥ. 6.4.12
12=cf II. 1.1
17cd=*Var.* Śvet. 4.11.cd.
21bc=Maitrī. I. 2

II. Kaṭha 4=*Var.* Maitrī. 7.9
5=*Var.* Muṇḍ. I. 2.8 ; Maitrī. 7.9
7=Bh. G. II. 29
11=K.U. III, 2 & 1.12
12b=III. 1b ; 4.6c ; 4.7c
Muṇḍ. 2.1.8d ; 3.1.7d
Maitrī, 2.6 ; 6.4 ; Bhāṣkalam 18
13d : Ch. Up. 8.1.1-5
15=Bh. G. VIII. 11
16=*Var.* Maitrī. 6.4
18, 19=Bh.G. II. 20, 19=Ch. VIII. 1.5.10.2 & 4
20=Śvet. 3, 20
22=Kaṭha. IV. 4. cd,
23=Muṇḍ. 3, 2.3

III.[2] Kaṭha 1.d=Manu III. 18.5
3-5=Śvet. 2.9, charioteer is either Agni=(RV. X. 51.6) or Breath (AA. II. 3.8).
cf. RV. VI. 75.6 ; RV. X. 44.7
Maitrī. 2.3-4
2-6
4.4
M. Bh. III. 2.66 (?)
III, 211.23

1. *From* Hume's : *Ten Principal Upanisads* ; Rawson : The *Katha Upaniṣad* p. 45. Hill : *Bhagavad Gītā* ; Hopkins : *Great Epic of India* : & Critical Ed. M. Bh. BORI.

2. Hopkins writes that the 3rd Vallī of *Kaṭha* is epitomised in *Sānti Parva.* Mh. Bh. XII. 247,1ff. (?)

V. 34.59
46.5
XI. 7.13
XII. 240. 11; XIV. 51.3
Manu. II.88
cf. Plato: Phaedrus.
4=Svet. I. 8, 9, 12: Maitrī. 6.10
9d=RV. I. 22. 20a=Maitri. 6.26
Rāmāyaṇa=VI. 41.25d (?)
10–12: *Var.* Mh. B. 12. 248, 3–5
10: Bh. G. III. 42
M. Bh. 12.297. 19. cd.
15=M. Bh. 12.240. 17–18

IV. Kaṭha 1a=Maitri.
3d=Kaṭh. V. 4d
3 & 5=Bṛh. 5.4–
4.: 2. 22cd
5cd=4, 12cd. Bṛh. 4, IV, 15cd (?)
9ab=AV. X. 18. 16a-b 1 (A.K.C.)[1]
9. a & d=AV. X. 18.16: Bṛh. I. 5. 23ab
9c=AV. X. 7.38: Bṛh. II. 5.15
9a: Bṛh. II. 5.15
10cd=*Var.* Brh. IV. 4. 19cd.: 10.11ab: Bṛh. IV 4.19ab
12=M. Bh. V. 45.24 (Cr. Ed.): Bṛh. IV. 4.15cd
13b=cf Maitri. VI. 2
13d=Bṛh. I. 5.23d

V. Kaṭha 1a=cf Śvet. 3.18
2=RV. 4.40.15 (RV. 4.40.10)
=Mahānā=10.6=M. Bh. XII. 240.32: Tait S. i. 8.15
6=Śvet. 3.7
7d=cf. Kauṣ. 1.2
9b=Bṛh. 2.5.19: Rg. V. VI. 41.18
9c=Muṇḍ. 2.1.4d

1. A.K.C.: Ananda K. Coomaraswami. *Notes on Kaṭhopaniṣad*, N.A.I. Vol. I.

12=*Var*. Svet. 6.12
13=Śvet 6.13
15=Muṇḍ, 2.2.10; Śvet. 6.14
cf Mai: 6.24; Bh. G. XV. 6,12

VI. Kaṭha 1=Bh. G: XV. 1-3.=V.
45.8 (Cr. Ed.)
3=Tait. II. 8
6=*Var*: Bh. G. XIII. 30=M. Bh. XII. 7.23
9=*Var* Śvet. 4.20, Mahānārāyaṇa. I. 11
M. Bh. V. 45.6 (Cr. Ed.)
10=Mait. 6.30; pāda d=Bh. G, VIII, 21
11=cf Muṇḍ. II. 2.3; 3.2.4b
=Māṇd. 6
12=Ken. 3-ab; Muṇḍ. III. 1.8ab
14=Bṛh. IV. 4.7
15=Ch. 7.26.2; Muṇḍ. II. 2.8; III. 2.9

16=Ch. VIII. 6.6=Praś.13.6
cf Muṇḍ. II. 2.6. Mai. VI. 30
17=Svet. III. 13ab
=Svet. V. 8; Mai. 6.38
M. Bh.
V. 45.24ab (Cri. Ed.)
Anguṣṭa Mātra Puruṣa: M. Bh. 12.284: 175a. (?
Sāṅkhya & Kaṭha: iii. 10-13; VI. 7-11; Bṛh. I. 4.6
Ch. vi. 3.4
Praś. iv.
Śvet. vi. 13.

श्रीरस्तु

श्री श्रीनिवासपरब्रह्मणे नमः

श्रीरङ्गरामानुजमुनिविरचितभाष्ययुक्ता

कठोपनिषत्

प्रथमवल्ली

हरिः ओं ॥ उशन् ह वै वाजश्रवसस्सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

अतसीगुच्छसच्छायमञ्चितोरस्स्थलं श्रिया ।
अञ्जनाचलशृंगारमञ्जलिर्मम गाहताम् ॥
व्यासं लक्ष्मणयोगीन्द्रं प्रणम्यान्यान् गुरूनपि ।
व्याख्यास्ये विदुषां प्रीत्यै कठवल्लीं यथामति ॥

उशन् ह वै वाजश्रवस इति । उशन्—कामयमानः । 'वश कान्ता' वित्यस्माच्छतरि 'ग्रहिज्ये'त्यादिना संप्रसारणम् । ह वै इति वृत्तार्थस्मरणार्थौ निपातौ । फलमिति शेषः । **वाजश्रवसः**—वाजेन अन्नेन दानादिकर्मभूतेन श्रवः कीर्तिः यस्य स वाजश्रवाः । तस्यापत्यं वाजश्रवसः । रूढिर्वा वाजश्रवस इति । स किल ऋषिः विश्वजिता सर्वस्वदक्षिणेन यजमानः तस्मिन् क्रतौ, **सर्ववेदसं**—सर्वस्वं **ददौ**—दत्तवानित्यर्थः । उशन्नित्यनेन कर्मणः काम्यत्वाद्दक्षिणा-साद्गुण्यमावश्यकमिति सूच्यते । **आस**—बभूव । 'छन्दस्युभयथे'ति लिटस्सार्व-धातुकत्वात् 'स्वस्तये तार्क्ष्य'मित्यादिवदस्तेर्भूभावाभावः ॥ १ ॥

तꣳह कुमारꣳसन्तं दक्षिणासु नीयमानासु श्रद्धाऽऽविवेश ।
सोऽमन्यत ॥ २ ॥

तं ह कुमारं सन्तमिति । तं—नचिकेतसं **कुमारं सन्तं**—बालमेव सन्तं, ऋत्विग्भ्यो दक्षिणासु गोषु नीयमानासु सतीषु **श्रद्धा**—आस्तिक्यबुद्धिः पितुर्हितकम-

प्रयुक्ता **आविवेश** - आविष्टवती । यद्यपि यदानतिकरं द्रव्यं तद्दक्षिणेत्युच्यते । एका चासौ क्रतावानतिरिति तदुपाधिको दक्षिणाशब्दः एकवचनान्ततामेव लभते । अत एव भूनामकैकाहक्रतौ 'तस्य धनुर्दक्षिणे'त्यत्र कृत्स्नस्य गवाश्वादेः प्राकृतस्य दाक्षिण्यस्य निवृत्तिरिति 'तस्य धेनुरिति गवा'मिति दाशमिकाधिकरणे स्थितम् । तथापि दक्षिणाशब्दोयं भृतिवचनः । स च कर्मापेक्षयापि प्रवर्तते, अस्मिन्कर्मणीयं भृतिरिति । कर्तुरपेक्षयापि प्रवर्तते, अस्मिन्कर्मण्यस्य पुरुषस्येयं भृतिरिति । ततश्च ऋत्विग्बहुत्वापेक्षया दक्षिणाबहुत्वसंभवात् दक्षिणास्विति बहुवचनमुपपद्यते । अत एव ऋतपेये 'औदुम्बरस्सोमचमसो दक्षिणा स प्रियाय सगोत्राय ब्रह्मणे देय' इत्यत्र एकवाक्यतापक्षे ब्रह्मभागमात्रेपि दक्षिणाशब्दस्यावयवलक्षणामन्तरेण मुख्यत्वोपपत्तेस्तन्मात्रबाध इत्युक्तं दशमे 'यदि तु ब्रह्मणस्तदूनं तद्विकारस्स्या' दित्यधिकरणे । ततश्च क्रत्वपेक्षया दक्षिणैक्येपि ऋत्विगपेक्षया दक्षिणाभेदसंभवाद्दक्षिणास्विति बहुवचनस्य नानुपपत्तिरिति द्रष्टव्यम् ॥ २ ॥

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः । अनन्दा
नाम ते लोकास्तान् स गच्छति ता ददत् ॥ ३ ॥

श्रद्धाप्रकारमेव दर्शयति—**पीतोदका** इति । पीतमुदकं याभिस्ताः पीतोदकाः । जग्धं भक्षितं तृणं याभिस्ताः **जग्धतृणाः** । दुग्धः दोहः क्षीराख्यो याभिस्ताः **दुग्धदोहाः** । **निरिन्द्रियाः** —अप्रजननसमर्थाः । जीर्णा निष्फला इति यावत् । या एवंभूता गावः ताः ऋत्विग्भ्यो दक्षिणाबुद्ध्या **ददत्** प्रयच्छन् **अनन्दाः**— असुखाः **ते**—शास्त्रसिद्धा लोकास्सन्ति **नाम**—खलु । तान् स यजमानो गच्छति । एवममन्यतेत्यर्थः ॥ ३ ॥

स होवाच पितरं तत कस्मै मां दास्यसीति । द्वितीयं
तृतीयं तꣳहोवाच मृत्यवे त्वा ददामीति ॥ ४ ॥

स होवाच पितरमिति । दीयमानदक्षिणावैगुण्यं मन्यमानः नचिकेताः स्वात्मदानेनापि पितुः क्रतुसाद्गुण्यमिच्छन् आस्तिकाग्रेसरः पितरमुपगम्योवाच । **तत**—हे तात कस्मै ऋत्विजे दक्षिणार्थं मां दास्यसीति । एवमुक्तेनापि पित्रा उपेक्ष्यमाणोपि

द्वितीयं तृतीयमपि पर्यायं कस्मै मां दास्यसीत्युवाच । एवं बहु निर्बध्यमानः पिता कुपितः तं पुत्रं मृत्यवे ददामीत्युक्तवान् ॥ ४ ॥

बहूनामेमि प्रथमो बहूनामेमि मध्यमः । किꣲस्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥ ५ ॥

एवमुक्तोपि पुत्रः विगतसाध्वसशोकः पितरमुवाच—**बहूनामेमीति** । सर्वेषां मृत्युसदनगन्तॄणां पुरतः मध्ये वा गच्छामि न तु मन्थरः पश्चात् । मृत्युसदनगमने न कोपि मम विचार इति भावः । किन्तर्हीत्यत्राह—**किंस्विद्यमस्येति** । मृत्युर्यदद्य मया करिष्यति तत्तादृशं यमस्य कर्तव्यं किं वा । पूर्णकामस्य मृत्योः मादृशेन बालिशेन किं प्रयोजनं स्यात् । येन ऋत्विग्भ्य इव तस्मै मदर्पणं सफलं स्यात् । अत एतदेवानुशोचामीति भावः ॥ ५ ॥

अनुपश्य यथा पूर्वे प्रतिपश्य तथा परे । सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

साध्वसरोषावेशहीनमीदृशपुत्रवाक्यं श्रुत्वा 'क्रोधावेशान्मया मृत्यवे त्वां ददामीत्युक्तम् । नेदृशं पुत्रं मृत्यवे दातुमुत्सहे' इति पश्चात्तप्तहृदयं पितरमालोक्योवाच—**अनुपश्येति** । **पूर्वे**—पितामहादयः यथा मृषावादं विनैव स्थिताः यथा चापरे साधवोऽद्यापि तिष्ठन्ति तानन्वीक्ष्य तथा वर्तितव्यमिति भावः । **सस्यमिवेति** । मर्त्यस्सस्यमिवाल्पेनापि कालेन जीर्यति । जीर्णश्च मृत्वा सस्यमिव पुनराजायते । एवमनित्ये जीवलोके किं मृषाकरणेन, पालय सत्यं, प्रेषय मां मृत्यव इति भावः ॥ ६ ॥

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् । तस्यैताꣲशान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥

एवमुक्त्वा प्रेषितः प्रोषितस्य मृत्योर्द्वारि तिस्रो रात्रीरनश्नन्नुवास । ततः प्रोष्यागतं यमं द्वार्स्था वृद्धा ऊचुः—**वैश्वानरःप्रविशतीति** । साक्षादग्निरेवातिथिः ब्राह्मणस्सन् गृहान् प्रविशति । तस्याग्नेरेतां पाद्यासनदानादिलक्षणां शान्तिं कुर्वन्ति सन्तः, तदपचारेण दग्धा मा भूमेति । अतः हे **वैवस्वत** नचिकेतसे पाद्यार्घ्युदकं **हर** आहरेत्यर्थः ॥ ७ ॥

**आशाप्रतीक्षे सङ्गतꣳसूनृताञ्चेष्टापूर्ते पुत्रपशूꣳश्च सर्वान् ।
एतद्वृङ्क्ते पुरुषस्याल्पमेधसो यस्यानश्नन् वसति ब्राह्मणो
गृहे ॥ ८ ॥**

अकरणे प्रत्यवायं च दर्शयन्ति स्म — **आशाप्रतीक्षे** इति । यस्य **अल्पमेधसः**— अल्पप्रज्ञस्य पुरुषस्य गृहे **अनश्नन्** अभुञ्जानः अतिथिर्वसति । तस्य **अशाप्रतीक्षे** — कामसङ्कल्पौ । यद्वा अनुत्पन्नवस्तुविषयेच्छा आशा । उत्पन्नवस्तु-प्राप्तीच्छा प्रतीक्षा । **सङ्गतं** सत्सङ्गमम् । **सूनृतां** सत्यप्रियवाचम् । **इष्टापूर्ते** — इष्ट यागादि पूर्तं खातादि । पुत्रान् पशूꣳश्च एतत् अनशनरूपं पापं वृङ्क्ते—वर्जयति । नाशयतीत्यर्थः । वृजीवर्जने । रुधादित्वात् श्नम् । वृजिवर्जने इत्यस्माद्धातो वा इदित्वान्नुम् । अदादित्वाच्छपो लुक् ॥ ८ ॥

**तिस्रो रात्रीर्यदवात्सीर्गृहे मेऽनश्नन् ब्रह्मन् अतिथिर्न-
मस्यः । नमस्तेस्तु ब्रह्मन् स्वस्ति मेस्तु तस्मात्प्रति त्रीन्
वरान् वृणीष्व ॥ ९ ॥**

एवं वृद्धैरुक्तो मृत्युः नचिकेतसमुवाच — **तिस्रो रात्रीर्यदवात्सीरिति** । मे गृहे यस्माद्धेतोः हे ब्रह्मन् नमस्कारार्होऽतिथिस्त्वं तिस्रो रात्रीरभुञ्जान एव अवात्सीरित्यर्थः । नमस्त इति । स्पष्टोर्थः । तस्मादिति । तस्माद्धेतोः मह्यं स्वस्ति यथा स्यादित्येवमर्थं त्रीन्वरान् प्रति—(तान्) उद्दिश्य **वृणीष्व** प्रार्थय । तव लिप्साभावेऽपि मदनुग्रहार्थमनशनरात्रिसमसंख्याकान् त्रीन्वरान्वृणीष्वेत्यर्थः ॥ ९ ॥

**शान्तसङ्कल्पस्सुमना यथा स्याद्वीतमन्युर्गौतमो माभिमृत्यो ।
त्वत्प्रसृष्टं माभिवदेत् प्रतीत एतत् त्रयाणां प्रथमं वरं वृणे ॥१०॥**

एवं प्रार्थितो नचिकेतास्त्वाह—**शान्तसङ्कल्प** इति । हे मृत्यो मत्पुत्रो यमं प्राप्य किंकरिष्यतीति मद्विषयचिन्तारहितः प्रसन्नमनाः **माऽभि**—मां प्रति मम पिता गौतमः वीतरोषश्च यथा स्यादित्यर्थः । किञ्च **त्वत्प्रसृष्ट**मिति । त्वया गृहाय प्रेषितं माभि—मां प्रति **प्रतीतः** — यथापूर्वं प्रीतस्सन्वदेत् । यद्वा **अभिवदेत्** आशिषं प्रयुञ्ज्यात्(?) । ' अभिवदति नाभिवादयत ' इति स्मृतिषु अभिवदनस्य आशीर्वादे प्रयोगात् । एतदिति । स्पष्टोर्थः ॥ १० ॥

यथा पुरस्ताद्भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः । सुखꣳ रात्रीश्शयिता वीतमन्युस्त्वां ददृशिवान्मृत्युमुखात्प्रमुक्तम् ॥ ११ ॥

एवमुक्तो मृत्युः प्रत्युवाच—**यथा पुरस्तादिति** । यथापूर्वं त्वयि हृष्टो भविता । उद्दालक एव औद्दालकिः । अरुणस्य अपत्यं आरुणिः । द्व्यामुष्यायणो वा । उद्दालकस्यापत्यं अरुणस्य गोत्रापत्यमितिवाऽर्थः । **मत्प्रसृष्टः**— मदनुज्ञातः । मदनुगृहीतस्सन् । मदनुग्रहादित्यर्थः । **सुखमिति** । त्वयि गतमन्युस्सन् उत्तरा अपि रात्रीस्सुखं शयिता । लुट् । सुखनिद्रां प्राप्स्यतीति यावत् । **ददृशिवान्** दृष्टवान् सन्नित्यर्थः । क्वसन्तोऽयं शब्दः । दृशेश्चेति वक्तव्यमिति क्वसोरिट् । छान्दसो द्विर्वचनाभावः । मत्प्रसृष्टमिति द्वितीयान्तपाठे प्रेषितं त्वामिति योजना ॥

स्वर्गे लोके न भयं किञ्चनास्ति न तत्र त्वं न जरया बिभेति । उभे तीर्त्वा अशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

नचिकेता वरं द्वितीयं प्रार्थयते — स्वर्गे लोक इत्यादिना मन्त्रद्वयेन । अत्र स्वर्गशब्दो मोक्षस्थानपरः । यथा चैतत्तथोत्तरत्र वक्ष्यते । हे मृत्यो त्वं तत्र न प्रभवसि । जरायुक्तस्सन् बिभेति जरातो न बिभेति । तत्र वर्तमानः पुरुष इति शेषः । **उभे** इति । **अशनाया** बुभुक्षा । अत्रापि स्वर्गशब्दो मोक्षस्थानपरः ॥ १२ ॥

स त्वमग्निꣳ स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि तꣳ श्रद्दधानाय मह्यम् । स्वर्गलोका अमृतत्वं भजन्त एतद्द्वितीयेन वृणे वरेण ॥ १३ ॥

स त्वमिति । पुराणादिप्रसिद्धसार्वज्ञ्यस्त्वं स्वर्ग्यप्रयोजनमग्निं जानासि । 'स्वर्गादिभ्यो यद्वक्तव्य' इति प्रयोजनमित्यर्थे यत् । स्थण्डिलरूपाग्नेः स्वर्गप्रयोजनकत्वं च उपासनाद्वारेति उत्तरत्र स्फुटम् । **श्रद्दधानाय**—मोक्षश्रद्धावते । स्वर्गलोकेन तव किं सिद्ध्यतीत्यत्राह—**स्वर्गलोका** इति । स्वर्गो लोको येषां ते । परमपदं प्राप्ता इत्यर्थः । 'परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते' इति देशविशेषविशिष्टब्रह्मप्राप्तिपूर्वकत्वात् स्वरूपाविर्भावलक्षणमोक्षशब्दितामृतत्वस्येति भावः । एतदिति स्पष्टम् ॥ १३ ॥

प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् । अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेनं निहितं गुहायाम् ॥ १४ ॥

एवमुक्तो मृत्युराह—**प्र ते ब्रवीमीति** । प्रार्थितवते तुभ्यं प्रब्रवीमि । 'व्यवहिताश्चे' ति व्यवहितप्रयोगः । मम उपदेशाज्जानीहीत्यर्थः । ज्ञानस्य फलं दर्शयति—**स्वर्ग्यमग्नि** मिति । **अनन्तस्य** विष्णोःलोकः तत्प्राप्तिम् । 'तद्विष्णोः परमं पद' मित्युत्तरत्र वक्ष्यमाणत्वात् । **अथो** तत्प्राप्त्यनन्तरं **प्रतिष्ठां** अपुनरावृत्तिं च । लभत इति शेषः । तद्ज्ञानस्येदृशसामर्थ्यं कथं संभवतीति मन्यमानं प्रत्याह—**विद्धी**ति । ब्रह्मोपासनाङ्गतया एतद्ज्ञानस्य मोक्षहेतुत्वलक्षणमेतत्स्वरूपं गुहायां निहितं अन्ये न जानन्ति । त्वं जानीहीति भावः । यद्वा ज्ञानार्थकस्य विदेर्लाभार्थकत्वसंभवात् अग्निं प्रजानंस्त्वं अनन्तलोकाप्तिं प्रतिष्ठां लभस्वेत्युक्ते हेतुहेतुमद्भावः सिद्धो भवति । **प्रजानन्** लक्षणहेत्वोरिति शतृप्रत्ययः ॥ १४ ॥

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा । स चापि तत्प्रत्यवदद्यथोक्तमथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥

अनन्तरं श्रुतिवाक्यं **लोकादिमग्नि**मिति । लोकस्य आदिं हेतुं । स्वर्ग्यमिति यावत् । तमग्निमुवाच । यल्लक्षणा इष्टकाश्चेतव्याः यत्संख्याकाः येन प्रकारेण चेतव्याः तत्सर्वमुक्तवानित्यर्थः । यावतीरिति पूर्वसवर्णश्छान्दसः । **स चापी**ति । स च नचिकेताः तत् श्रुतं सर्वं तथैवानूदितवानित्यर्थः । **अथास्ये**ति । शिष्यस्य ग्रहणसामर्थ्यदर्शनेन सन्तुष्टस्सन् मृत्युः पुनरप्युक्तवान् ॥ १५ ॥

**तमब्रवीत् प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भवितायमग्निः सृङ्कां चेमामनेकरूपां गृहाण ॥ १६ ॥**

तमब्रवीदिति । सन्तुष्य महामना मृत्युः नचिकेतसमब्रवीत् । पुनश्चतुर्थं वरं ददानि प्रयच्छानीति । किन्तत् तत्राह—**तवैवे**ति । मयोच्यमानोऽग्निस्तवैव

नाम्ना नाचिकेत इति प्रसिद्धो भविता । विचित्रां **सृङ्कां** शब्दवतीं रत्नमालां स्वीकुर्वित्यर्थः ॥ १६ ॥

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमाꣳशान्तिमत्यन्त-
मेति ॥ १७ ॥

पुनरपि कर्म प्रस्तौति— **त्रिणाचिकेत** इति । त्रिणाचिकेतः — 'अयं वाव यः पवते' इत्याद्यनुवाकत्रयाध्यायी । त्रिकर्मकृत्—यजनाध्ययनदानकृत्—पाकयज्ञहविर्यज्ञ-सोमयज्ञकृद्वा । त्रिभिः त्रिरनुष्ठितैरग्निभिः । **सन्धिं**—परमात्मोपासनेन संबन्धम् । **एत्य**—प्राप्य जन्ममृत्यू तरतीत्यर्थः । 'करोति तद्येन पुनर्न जायते' इत्यनेनैकार्थ्यात् । एवमेव ह्ययं मन्त्रः 'त्रयाणामेव चैव' मिति सूत्रे व्यासार्यैर्विवृतः । त्रिभिरेत्य संधिमिति निर्दिष्टमङ्गिभूतं परमात्मोपासनमाह—**ब्रह्मजज्ञ**मिति । अयं मन्त्रः 'विशेषणाच्चे'ति सूत्रभाष्ये 'ब्रह्मजज्ञः—जीवः । ब्रह्मणो जातत्वात् ज्ञत्वाच्च । तं देवमीड्यं विदित्वा । जीवात्मानमुपासकं ब्रह्मात्मकत्वेनावगम्येत्यर्थः' इति विवृतः । देवशब्दस्य परमात्मवाचितया जीवपरयोश्चैक्यासंभवादत्रत्यदेवशब्दस्य परमात्मात्मकत्वमर्थ इति भाष्याभिप्रायः । **निचाय्य**—ब्रह्मात्मकं स्वात्मानं साक्षात्कृत्य । इमां—'त्रिकर्म-कृत्तरती'ति पूर्वमन्त्रनिर्दिष्टां संसाररूपानर्थशान्तिमेतीत्यर्थः ॥ १७ ॥

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वाꣳश्चिनुते नाचि-
केतम् । स मृत्युपाशान्पुरतः प्रणोद्य शोकातिगो मोदते
स्वर्गलोके ॥ १८ ॥

त्रिणाचिकेत इति । **त्रिणाचिकेतः**, उक्तोर्थः । **त्रयमेतद्विदित्वा** 'ब्रह्मजज्ञं देवमीड्य'मिति मन्त्रनिर्दिष्टं ब्रह्मस्वरूपं, तदात्मकस्वात्मस्वरूपं, 'त्रिभिरेत्य संधि' मिति निर्दिष्टाग्निस्वरूपं च । **विदित्वा**—गुरूपदेशेन शास्त्रतो वा ज्ञात्वा । य एवं विद्वान् एतादृशार्थत्रयानुसंधानपूर्वकं नाचिकेतमग्निं यश्चिनुते सः **मृत्युपाशान्** रागद्वेषादिलक्षणान् । **पुरतः** – शरीरपातात्पूर्वमेव । **प्रणोद्य**— तिरस्कृत्य । जीव-दशायामेव रागादिरहितस्सन्नित्यर्थः । **शोकातिगो मोदते स्वर्गलोक** इति पूर्वमेव व्याख्यातम् ॥ १८ ॥

यो वाप्येतां ब्रह्मजज्ञात्मभूतां चितिं विदित्वा चिनुते नाचिकेतम् । स एव भूत्वा ब्रह्मजज्ञात्मभूतः करोति तद्येन पुनर्न जायते ॥ १९ ॥

यो वाप्येतामिति । यः एतां चितिं ब्रह्मजज्ञात्मभूतां विदित्वा ब्रह्मात्मकस्वरूपतयानुसंधाय नाचिकेतमग्निं चिनुते स एव ब्रह्मात्मकस्वात्मानुसन्धानशाली सन् अपुनर्भवहेतुभूतं यद्भगवदुपासनं तदनुतिष्ठति । ततश्चाग्नौ भगवादात्मकस्वात्मानुसन्धानपूर्वकमेव चयनं 'त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू' इति पूर्वमन्त्रे भगवदुपासनद्वारा मोक्षसाधनतया निर्दिष्टत्वात् (ष्टम्) । नान्यदिति भावः । अयं च मन्त्रः केषुचित्कोशेषु न दृष्टः । कैश्चिदव्याकृतश्च । अथापि प्रत्ययितव्यतमैर्व्यासार्यादिभिरेव व्याख्यातत्वान्न प्रक्षेपशङ्का कार्या ॥ १९ ॥

एष तेऽग्निर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण । एतमग्निं तवैव प्रवक्ष्यन्ति जनासस्तृतीयं वरं नचिकेतो वृणीष्व ॥२०॥

एष तेऽग्निर्नचिकेतः स्वर्ग्यः । उपदिष्ट इति शेषः । **यमवृणीथा द्वितीयेन वरेण** । स्पष्टोर्थः । किञ्च **एतमग्निमिति** । जनास्तवैव नाम्ना एतमग्निं प्रवक्ष्यन्तीत्यर्थः । **तृतीयमित्यादि** । स्पष्टोर्थः । नन्वेतत्प्रकरणगतानां स्वर्गशब्दानां मोक्षपरत्वे किं प्रमाणमिति चेत् । उच्यते । भगवतैव भाष्यकृता 'स्वर्ग्यमग्नि' मिति मन्त्रं प्रस्तुत्य स्वर्गशब्देनात्र परमपुरुषार्थलक्षणमोक्षोऽभिधीयते । स्वर्गलोका अमृतत्वं भजन्त इति तत्रस्थस्य जननमरणाभावश्रवणात्, 'त्रिणाचिकेतस्त्रिभिरेत्य संधिं त्रिकर्मकृत्तरति जन्ममृत्यू' इति प्रतिवचनात्, तृतीयवरप्रश्ने नचिकेतसा क्षयिफलानां निन्दिष्यमाणतया क्षयिफलविमुखेन नचिकेतसा क्षयिष्णुस्वर्गफलसाधनस्य प्रार्थ्यमानत्वानुपपत्तेश्च, स्वर्गशब्दस्य प्रकृष्टसुखवचनतया निरवधिकानन्दरूपमोक्षस्य स्वर्गशब्दवाच्यत्वसंभवादिति कण्ठतस्तात्पर्यतश्च प्रतिपादितत्वान्न शङ्कावकाशः । ननु 'स्वर्गे लोके न भयं किंचनास्ति न तत्र त्वं न जरया बिभेति । उभे तीर्त्वा अशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥ स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि तं श्रद्दधानाय मह्यम् । स्वर्गलोका अमृतत्वं भजन्त एतद्द्वितीयेन वृणे वरेण' ॥ इति द्वितीयवरप्रश्नमन्त्रद्वये चतुरभ्यस्तस्य स्वर्गशब्दस्य मोक्षपरत्वं

किं मुख्यया वृत्त्या? उत अमुख्यया? नाद्यः । 'स्वर्गापवर्गमार्गाभ्यां, स्वर्गापवर्गयोरेकं न स्वर्गं नापुनर्भवं, स स्वर्गस्स्यात्सर्वान्प्रत्यविशिष्टत्वात्' इत्यादिप्रयोगेष्वपवर्गप्रतिद्वंद्विवाचितया लोकवेदप्रसिद्धस्य स्वर्गशब्दस्य मोक्षवाचित्वाभावात् । 'ध्रुवसूर्यान्तरे यत्तु नियुतानि चतुर्दश । स्वर्गलोकस्स कथितो लोकसंस्थानचिन्तकै' रिति पुराणवचनानुसारेण सूर्यध्रुवान्तर्वर्तिलोकविशेषस्यैव स्वर्गशब्दवाच्यतया तत्रैव लौकिकवैदिकव्यवहारदर्शनेन मोक्षस्थानस्यातथात्वात् । नाप्यमुख्ययेति द्वितीयः पक्षः । मुख्यार्थे बाधकाभावात् । किमत्र प्रश्नवाक्यगतं जरामरणराहित्यामृतत्वभाक्त्वादिकं बाधकम्? उत प्रतिवचनगतजरामृत्युतरणादि? उत क्षयिष्णुस्वर्गस्य सर्वकामविमुखनचिकेतःप्रार्थ्यमानत्वानुपपत्तिर्वा? नाद्यः । स्वर्गलोकवासिनां जरामरणक्षुत्पिपासाशोकादिराहित्यस्य अमृतपानादमृतत्वप्राप्तेश्च पुराणेषु स्वर्गस्वरूपकथनप्रकरणेषु दर्शनात्, 'आभूतसंप्लवं स्थानममृतत्वं हि भाष्यते' इति स्मरणात्, अत्रैव 'अजीर्यताममृतानामुपेत्ये' ति मृत्यावप्यमृतशब्दप्रयोगदर्शनाच्च स्वर्गलोकवासिनामेव ब्रह्मोपासनद्वारा 'ते ब्रह्मलोके तु परान्तकाल' इति श्रुत्युक्तरीत्या अमृतत्वप्राप्तेस्संभवेन 'स्वर्गलोका अमृतत्वं भजन्त' इत्यस्योपपत्तेश्च आपेक्षिकामृतत्वपरतया लोकवेदनिरूढोपसंहारिकामृतशब्दानुसारेण प्रक्रमस्थानन्यथासिद्धविशेष्यवाचिस्वर्गशब्दस्यान्यथानयनासंभवात् । न हि देवदत्तोऽभिरूप इत्युक्ते अभिरूपपदस्वारस्यानुसारेण देवदत्तपदस्यात्यन्ताभिरूपयज्ञदत्तपरत्वमश्रीयते । न द्वितीयः । 'त्रिणाचिकेतस्त्रिभि'रिति मन्त्रस्य स्वर्गसाधनस्यैवाग्नेस्त्रिरभ्यासे जन्ममृत्युतरणहेतुभूतब्रह्मविद्याहेतुत्वमस्तीत्येतदर्थकतया स्वर्गशब्दस्य मुख्यार्थपरत्वाबाधकत्वात् । अत एव तत्तुल्यस्य 'करोति तद्येन पुनर्न जायते' इत्यस्यापि न स्वर्गशब्दमुख्यार्थबाधकत्वम् । नापि क्षयिष्णोः स्वर्गस्य फलान्तरविमुखनचिकेतःप्रार्थ्यमानत्वानुपपत्तिरिति तृतीयः पक्षः । स्वर्गसाधनाग्निप्रश्नं प्रतिब्रुवता हितैषिणा मृत्युना अपृष्टेऽपि मोक्षस्वरूपे 'अनन्तलोकाप्तिमथो प्रतिष्ठां, त्रिणाचिकेतस्त्रिभिरेत्य संधिं त्रिकर्मकृत्तरति जन्ममृत्यू' इत्यादिनोपक्षिप्ते उत्पन्ना मुमुक्षा 'अन्यं वरं नचिकेतो वृणीष्वेति प्रतिषेधेन दृढीकृता । तस्यां च दशायां क्रियमाणा क्षयिष्णुफलनिन्दा प्राचीनस्वर्गप्रार्थनायाः कथं बाधिका स्यात् । 'श्वो भावा मर्त्यस्ये' त्यादौ मर्त्यभोगनिन्दाया एव दर्शनेन स्वर्गनिन्दाया अदर्शनात् । स्वर्गशब्दस्य मोक्षपरत्वे तस्य

ज्ञानैकसाध्यतया तत्प्रयोजनकत्वस्याप्रावभावात् उपक्रमोपसंहारमध्याभ्यस्तस्वर्गशब्द-पीडाप्रसङ्गात् । सन्तु वा प्रतिवचने बाधकानि, अथाप्युपक्रमाधिकरणन्यायेन प्रथमस्थप्रश्नवाक्यस्थस्वर्गशब्दस्यैव प्रबलत्वात् । न च 'भूयसां स्यात्सधर्मत्व'मिति न्यायात् भूयोनुग्रहार्थं अल्पस्योपक्रमस्य बाध्यत्वमस्त्विति वाच्यम् । 'मुख्यं वे' ति सूत्रे औपसंहारिकबह्वपेक्षयापि मुख्यस्यैव प्राबल्योक्तेः । तस्मात्स्वर्गशब्दस्य मुख्यार्थ-परित्यागे न किञ्चित्कारणमिति ॥

अत्रोच्यते—स्वर्गशब्दस्य मुख्ययैव वृत्त्या मोक्षवाचित्वम् । स्वर्गकामाधिकरणे नागृहीतविशेषणन्यायेन स्वर्गशब्दस्य प्रीतिवचनत्वमेव, न प्रीति-विशिष्टद्रव्यवाचिता इत्युक्त्वा, ननु स्वर्गशब्दस्य नागृहीतविशेषणन्यायेन प्रीतिवचनत्वे सिद्धेपि देहान्तरदेशान्तरभोग्यप्रीतिवाचिता न सिद्ध्येत् । न च 'यस्मिन्नोष्ण' मिति वाक्यशेषाद्विध्युद्देशस्थस्वर्गशब्दस्य प्रीतिविशेषवाचितानिश्चय इति वाच्यम् । प्रीतिमात्रवाचित्वेन निर्णीतशक्तिकतया सन्देहाभावेन 'सन्दिग्धे तु वाक्यशेषा'दिति न्यायस्यानवतारादिति परिचोद्य यद्यपि लोक एव स्वर्गशब्दस्य निर्णीतार्थता, तथापि लोकावगतसातिशयसुखवाचित्वे तत्साधनत्वं ज्योतिष्टोमादीनां स्यात् । तथा चाल्पधननरायाससाध्ये लौकिके तदुपायान्तरे संभवति न बहुधन-नरायाससाध्ये बह्वन्तराये ज्योतिष्टोमादौ प्रेक्षावान् प्रवर्तेत इति प्रवर्तकत्वं ज्योतिष्टोमादिविधेर्न स्यात् । अतः वाक्यशेषावगते निरतिशयप्रीतिविशेषे स्वर्ग-शब्दस्य शक्तौ निश्चितायां वाक्यशेषाभावस्थलेपि यववराहादिष्विव स एवार्थः । लौकिके सातिशयप्रीतिभरिते गुणयोगादेव वृत्तेरुपपत्तेर्न शक्त्यन्तरकल्पना । न च प्रीतिमात्रवचनस्यैव स्वर्गशब्दस्य वेदे निरतिशयप्रीतिवाचित्वमस्त्विति वाच्यम् । निरतिशयत्वांशस्यान्यतोऽनवगतत्वेन तत्रापि शक्त्यवश्यंभावेन स्वर्गशब्दस्य लोकवेद-योरनेकार्थता स्यात् । यदा तु वैदिकप्रयोगावगतनिरतिशयप्रीतिवाचिता, तदा सातिशये लौकिके प्रीतित्वसामान्ययोगाद्गौणी वृत्तिरिति मीमांसकैर्निरतिशयसुखवाचित्वस्यैव समर्थिततया मोक्षस्य स्वर्गशब्दवाच्यत्वे विवादायोगात्, पार्थशब्दस्यार्जुन इव तदितर-पृथापुत्रेषु प्रचुरप्रयोगाभावेऽपि पार्थशब्दमुख्यार्थत्वानपायवत् स्वर्गशब्दस्य सूर्य-ध्रुवान्तर्वर्तिलोकगतसुखविशेष इव अन्यत्र प्रचुरप्रयोगाभावेपि वाच्यत्वानपायात् ।

बर्हिराज्यादिशब्दानामसंस्कृततृणघृतादिष्वार्यैरप्रयुज्यमानानामपि अस्त्येव तद्वाचित्वम्। केषांचिदप्रयोगमात्रस्य शक्त्यभावासाधकत्वात्। अतस्तृणत्वादिजातिवचना एव बर्हिरादिशब्दा इति बर्हिराज्याधिकरणे स्थितत्वात्। तदुक्तं वार्तिके--'एकदेशेपि यो दृष्टः शब्दो जातिनिबंधनः। तदत्यागान्न तस्यास्ति निमित्तान्तरगामिता॥' इति। ततश्च स्वर्गशब्दो मोक्षसाधारण एव॥

ननु बर्हिराज्यादिशब्देषु असंस्कृततृणघृतादौ आर्यप्रयोगाभावेपि अनार्यप्रयोगसत्वात् असंस्कृतवाचिताऽस्तु नाम। स्वर्गशब्दस्य सूर्यध्रुवान्तर्वर्तिलोकसुखविशेषातिरिक्तस्थले नियमेनाप्रयोगात्तद्व्यावृत्त्यैव शक्तिरभ्युपगन्तव्या। अत एव प्रोद्गात्रधिकरणे उद्गातृशब्दस्य ऋत्विग्विशेषे इतरव्यावृत्तप्रयोगविशेषेण रूढत्वात्तस्य चोद्गातुरेकत्वेन 'प्रैतु होतुश्चमसः प्रोद्गातॄणा'मिति बहुवचनार्थबहुत्वासंभवात् तदन्वयार्थं रूढिपूर्वकलक्षणया अप्सुब्रह्मण्यानामेकस्त्रोत्रसंबन्धिनां त्रयाणां वा ससुब्रह्मण्यानां चतुर्णां वा उद्गात्रादीनां छन्दोगानां ग्रहणमित्येतद्विरुध्येत। तथाहि -- अहीनाधिकरणे 'त्रिस्र एव साह्नस्योपसदः द्वादशाहीनस्ये'त्यत्र अहीनशब्दस्य 'अह्नः-खः क्रतौ' विति व्याकरणस्मृत्या खप्रत्ययान्ततया अहर्गणसामान्यवाचितया व्युत्पादितस्याप्यहीनशब्दस्य नियमेन सत्रे अप्रयोगादहर्गणविशेषरूढिमङ्गीकृत्य ज्योतिष्टोमस्याहर्गणविशेषत्वाभावादहीन इति योगस्य रूढिपराहतत्वेन योगेन ज्योतिष्टोमे वृत्त्यसंभवात् ज्योतिष्टोमप्रकरणाधीताया अपि द्वादशाहीनस्येति द्वादशोपसत्ताया अहर्गणविशेषोत्कर्ष इत्युक्तम्। तथा 'पाय्यसान्नाय्यनिकाय्यधाय्यामानहविर्निवाससामिधेनीष्वि'ति व्याकरणस्मृत्या सामिधेनीमात्रवाचितया व्युत्पादितस्यापि धाय्याशब्दस्य न सामिधेनीमात्रवचनत्वम्। नापि धीयमानत्वरूपयोगार्थवशेन धीयमानमात्रवचनत्वम्, स्तुतिशस्त्रार्थतयाधीयमानासु ऋक्षु सामिधेनीमात्रे च धाय्याशब्दाप्रयोगात्। अपितु 'पृथुपाजवत्यौ धाय्ये भवतः' इत्यादिवैदिकप्रयोगविषयेषु पृथुपाजवत्यादिष्वेव धाय्याशब्दस्य शक्तिरिति 'समिधमानवतीं समिध्यवतीं चान्तरा तद्धाय्यास्स्यु'रिति पाञ्चमिकाधिकरणे स्थितम्। एवमादिकं सर्वं विरुद्ध्येत। स्वर्गशब्दे त्वदुक्तरीत्या प्रयोगाभावेऽपि शक्तिसंभवे उद्गात्रादिशब्दानां ऋत्विग्विशेषादिषु रूढेरकल्पनीयत्वादितिचेत्—सत्यम्। यदि सर्वात्मना तद-

तिरिक्ते स्वर्गशब्दप्रयोगो न स्यात्, तदा तद्व्यावृत्त्या रूढिरभ्युपगन्तव्या स्यात्, अस्ति हि तत्रापि प्रयोगः — ' तस्यां हिरण्मयःकोशः स्वर्गो लोको ज्योतिषा वृतः । यो वैतां ब्रह्मणो वेद, तेन धीरा अपि यन्ति ब्रह्मविदः स्वर्गं लोकमित ऊर्ध्वा विमुक्ताः, अपहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठती' ति तैत्तिरीयक—बृहदारण्यक—तलवकारादिषु अध्यात्मशास्त्रेषु प्रयोगदर्शनात् । पौराणिकपरिकल्पितस्वर्गशब्दरूढेः सांख्यपरिकल्पिताव्यक्तशब्दरूढिवदनादरणीयत्वात् । अस्मिन्नेव प्रकरणे ' त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वांश्चिनुते नाचिकेतम् । स मृत्युपाशान्पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ' इति मन्त्रे कर्मज्ञानसमुच्चयसाध्यवाचकतया श्रूयमाणस्य स्वर्गलोकशब्दस्य सूर्यध्रुवान्तर्वर्तिलोकव्यतिरिक्तवैराजपदवाचकतया परैरपि व्याख्यातत्वाच्च । ननु सूर्यलोकोर्ध्ववर्तिलोकत्वस्यैव प्रवृत्तिनिमित्ततया तस्यच वैराजपदेपि सत्वात् नामुख्यार्थत्वमिति चेत् । तर्हि भगवल्लोकेपि ऊर्ध्ववर्तित्वाविशेषेण मुख्यार्थत्वानपायात् । ' स्वर्गापवर्गमार्गाभ्या ' मित्यादिव्यवहारस्य ब्राह्मणपरिव्राजकन्यायेनोपपत्तेश्च । अस्तु वा अमुख्यार्थत्वम् । मुख्यार्थे बाधकसत्वात् । किमत्र बाधकमिति चेत् — श्रूयतामवधानेन । ' स्वर्गे लोके न भयं किञ्च नास्ती' ति प्रथमे प्रश्नमन्त्रे ' न भयं किंचनास्ती ' ति अपहतपाप्मत्वं प्रतिपाद्यते । 'स्वर्गेपि पातभीतस्ये ' त्युक्तरीत्या केन पापेन कदा पतिष्यामीति भीत्यभावः प्रतिपाद्यते । सह्यपहतपाप्मन एव संभवति । ' न तत्र त्वं न जरया बिभेती ' त्यनेन विजरत्वविमृत्युत्वे प्रतिपाद्येते । ' उभे तीर्त्वा अशनायापिपासे ' इत्यनेन विजिघत्सत्वाऽपिपासत्वे प्रतिपाद्येते । ' शोकातिग ' इत्यनेन विशोकत्वम् । ' मोदते स्वर्गलोक ' इत्यनेन ' स यदि पितृलोककामो भवति सङ्कल्पादेवास्य पितरस्समुत्तिष्ठन्ति तेन पितृलोकेन संपन्नो महीयते ' इति श्रुतिसन्दर्भप्रतिपाद्ये सत्यकामत्वसत्यसङ्कल्पत्वे प्रतिपाद्येते । ततश्चाध्यात्मशास्त्रसिद्धस्यापहतपाप्मत्वादिब्रह्मगुणाष्टकाविर्भावस्येह प्रतीयमानतया तस्यैवेह ग्रहणसंभवे पौराणिकस्वर्गलोकगतापेक्षिकजरामरणाद्यभावस्वीकारस्यानुचितत्वात् । अतएव सप्तमे विध्यन्तराधिकरणे अनुपदिष्टेतिकर्तव्यताकासु सौर्यादिविकृतिभावनासु इतिकर्तव्यताकांक्षायां वैतानिककर्माधिकारप्रवृत्तत्रयीविहितत्वसामान्यात् वैदिक्येव दर्शपूर्णमासिकीतिकर्तव्यता उपतिष्ठत इत्युक्तम् । उक्तं च शास्त्रदीपिकायाम् —

'वैदिकी वैदिकत्वेन सामान्येनोपतिष्ठते ।
लौकिकी त्वसमानत्वान्नोपस्थास्यत्यपेक्षिता ॥' इति

न च 'यद्येकं यूपं स्पृशेदेष ते वायाविति ब्रूया'दिति विहितस्य 'एष ते वायावि'ति वचनस्य वैदिकत्वसामान्येन विहितवैदिकयूपस्पर्शनिमित्तकत्वमेव स्यात् । नचेष्टापत्तिः । 'लौकिके दोषसंयोगादि'ति नावमिकाधिकरणविरोधप्रसङ्गादिति वाच्यम् । 'यूपो वै यज्ञस्य दुरिष्टमामुञ्चते तस्माद्यूपो नोपस्पृश्य' इति प्रतिषिध्य 'यद्येकं यूपं स्पृशेत् एष ते वायाविति ब्रूयादि'ति अनन्तरमेव विहितस्य प्रतिषिद्धप्रायश्चित्तसांकांक्षलौकिकस्पर्शविषयत्वावश्यंभावेन वैदिकविषयत्वासंभवेपि असति बाधके वैदिकविषयत्वस्य युक्तत्वात् । अतएव 'यावतोऽश्वान् प्रतिगृह्णीयात् तावतो वारुणान् चतुष्कपालान्निर्वपेदि'ति विहितेष्टिर्वैदिक एवाश्वदाने, न तु 'न केसरिणो ददाती'ति निषिद्धे प्रायश्चित्तसापेक्षे सुहृदादिभ्यः स्नेहादिना क्रियमाण इति निर्णीतं तृतीये । तथा 'योगिनः प्रति स्मर्यते स्मार्ते चैते' इति सूत्रे स्मार्तस्य वेदान्ते न प्रत्यभिज्ञानमित्युक्तं परैः । ततश्च 'स्वर्गे लोक' इति मन्त्रे अध्यात्मशास्त्रसिद्धस्यापहतपाप्मत्वादिब्रह्मगुणाष्टकस्यैव ग्रहणमुचितम् । 'स्वर्गलोका अमृतत्वं भजन्त' इति द्वितीयप्रश्नमन्त्रे अमृतत्वभाक्त्वश्रवणादमृतत्वशब्दस्याध्यात्मशास्त्रे मोक्षएव प्रयोगात् । 'अजीर्यताममृताना'मित्यत्र अमृतशब्दस्यापि मुक्तपरत्वेनापेक्षिकामृतत्वपरत्वाभावात् । उत्तरत्र 'ततो मया नाचिकेतश्चितोग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् । अभयं तितीर्षतां पारं नाचिकेतं शकेमहि' इति परस्यैव ब्रह्मणो नाचिकेताग्निप्राप्यत्वकथनेन स्वर्गशब्दस्य प्रसिद्धस्वर्गपरत्वासंभवात् । 'नान्यन्तस्मा नचिकेता वृणीते' इति ब्रह्मेतरविमुखतया प्रतिपादितस्य नचिकेतसः क्षयिष्णुस्वर्गप्रार्थनानुपपत्तेश्च । 'मुख्यं वा पूर्वचोदना लोकवदि'त्यत्र समसंख्याकयोःपरस्परविरोध एव मुख्यस्य प्राबल्यम् । न ह्यल्पवैगुण्ये संभवति बहुवैगुण्यं प्रयोगवचनं क्षमते । अतः यत्र जघन्यानां भूयस्त्वं तत्र 'भूयसां स्यात् सधर्मत्वं' इति न्याय एव प्रवर्तत इत्येव मीमांसकैः स्थिरीकृत्य सिद्धान्तितत्वात्, प्रतर्दनविद्यायां 'एषह्येव साधु कर्म कारयति' एष लोकाधिपतिरेष लोकपालः आनन्दोऽजरोऽमृतः' इत्यौपसंहारिकपरमात्मधर्मबाहुल्येन प्रक्रमश्रुतजीवलिङ्गबाधस्य 'प्राणस्तथानुगमा'दित्यत्र प्रतिपादितत्वादित्यलमतिचर्चया । प्रकृतमनुसरामः ॥ २० ॥

येयं प्रेते विचिकित्सा मनुष्ये अस्तीत्येके नाऽयमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं वराणामेष वरस्तृतीयः ॥ २१ ॥

नचिकेता आह—**येयं प्रेत** इति । 'अत्ता चराचरग्रहणा'दित्यधिकरणे इमं मन्त्रं प्रस्तुत्येत्थं हि भगवता भाष्यकृता— 'अत्र परमपुरुषार्थरूपब्रह्मप्राप्तिलक्षणमोक्षयाथात्म्यविज्ञानाय तदुपायभूतपरमात्मोपासनपरावरात्मतत्त्वजिज्ञासयाऽयं प्रश्नः क्रियते । एवं च 'येयं प्रेत' इति न शरीरवियोगमात्राभिप्रायम् । अपितु सर्वबन्धविनिर्मोक्षाभिप्रायम् । यथा 'न प्रेत्य संज्ञास्ती'ति । अयमर्थः—मोक्षाधिकृते मनुष्ये **प्रेते** सर्वबन्धविनिर्मुक्ते तत्स्वरूपविषया वादिविप्रतिपत्तिनिमित्ता अस्तिनास्त्यात्मिका येयं विचिकित्सा तदपनोदनाय तत्स्वरूपयाथात्म्यं त्वयाऽनुशिष्टोऽहं **विद्यां** जानीयामिति । तथाहि बहुधा विप्रतिपद्यन्ते । केचिद्वित्तिमात्रस्यात्मनः स्वरूपोच्छित्तिलक्षणं मोक्षमाचक्षते । अन्येतु वित्तिमात्रस्यैव सतोऽविद्यास्तमयम् । परे पाषाणकल्पस्यात्मनो ज्ञानाद्यशेषवैशेषिकगुणोच्छेदलक्षणं कैवल्यरूपम् । अपरे अपहतपाप्मानं परमात्मानमभ्युपगच्छन्तः तस्यैवोपाधिसंसर्गनिमित्तजीवभावस्योपाध्यपगमेन तद्भावलक्षणं मोक्षमातिष्ठन्ते । त्रय्यन्तनिष्णातास्तु निखिलजगदेककारणस्याशेषहेयप्रत्यनीकानन्तज्ञानानन्दैकस्वरूपस्य स्वाभाविकानवधिकातिशयासंख्येयकल्याणगुणाकरस्य सकलेतरविलक्षणस्य सर्वात्मभूतस्य परस्य ब्रह्मणः शरीरतया प्रकारभूतस्य अनुकूलापरिच्छिन्नज्ञानस्वरूपस्य परमात्मानुभवैकरसस्य जीवस्यानादिकर्मरूपाविद्योच्छेदपूर्वकस्वाभाविकपरमात्मानुभवमेव मोक्षमाचक्षते । तत्र मोक्षस्वरूपं तत्साधनं च त्वत्प्रसादाद्विद्यामिति नचिकेतसा पृष्टो मृत्यु'रिति भाषितम् ॥ तथा 'त्रयाणामेव चैव' मिति सूत्रे 'तृतीयेन वरेण मोक्षस्वरूपप्रश्नद्वारेणोपेयस्वरूपमुपेतृस्वरूपमुपायभूतकर्मानुगृहीतोपासनस्वरूपं च पृष्ट' मिति च भाषितम् । श्रुतप्रकाशिकायां च ' 'येय' मित्यादि प्रश्नवाक्ये मोक्षस्वरूपप्रश्नः कण्ठोक्तः । प्रतिवचनप्रकारेणोपासनादिप्रश्नश्चार्थसिद्धः । निर्विशेषापत्तिर्मोक्षश्चेत् वाक्यार्थज्ञानस्योपायता स्यात् । उभयलिङ्गकं प्राप्यं चेत्तथात्वेनोपासनमुपायः स्यात् । अतः मोक्षस्वरूपज्ञानं तदनुबन्धिज्ञानापेक्ष'मिति वर्णितम् । अतः येयं प्रेत इत्यस्य मुक्तस्वरूपप्रश्नपरत्वमेव, न देहातिरिक्तपारलौकिककर्मानुष्ठानोपयोगिकर्तृभोक्त्रात्मकजीवस्वरूपमात्रपरत्वम् । अन्यथा तस्यार्थस्य दुरधिगमत्वप्रदर्शन-

विविधभोगवितरणप्रलोभनपरीक्षाया असंभवादिति द्रष्टव्यम् । नचिकेतसोऽयमभिप्रायः — हितैषिवचनादात्मा परित्यक्तचरमदेह आविर्भूतापहतपाप्मत्वादिगुणाष्टको भवतीत्युपश्रुत्य 'स्वर्गे लोके न भयं किंचनास्ती' त्यादिना मन्त्रद्वयेन मोक्षसाधनभूताग्निमप्राक्षम् । अधुना तु वादिविप्रतिपत्त्या तद्विषये सन्देहो जायते । अयं 'स्वर्गे लोके न भयं किंचनास्ती' त्यादिना मयोपन्यस्तापहतपाप्मत्वादिविशिष्टरूप आत्मा अस्तीत्येके नायमस्तीत्यपरे, त्वया उपदिष्ट एतज्जानीया' मिति । अत एव प्रतिवचने 'एतच्छ्रुत्वा संप्रतिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य, स मोदते मोदनीयं हि लब्ध्वे'ति एतत्प्रश्नानुगुण्यमेव दृश्यते । अतः यथोक्त एवार्थः । केचितु— 'पराभिध्यानात्तु तिरोहितं ततो ह्यस्य बन्धविपर्ययौ'विति सूत्रे तिरोहितमिति निष्ठान्तपदे उपसर्जनतया निर्दिष्टस्य तिरोधानस्य 'देहयोगाद्वा सोपि'इति तदुत्तरसूत्रे **सोपि** तिरोधानभावोपीति पुल्लिङ्गतच्छब्देन परामर्शदर्शनात् 'सर्वनाम्नाऽनुसन्धिवृत्तिछन्नस्ये'ति वामनसूत्रे कृत्तद्धितादिवृत्तिन्यक्भूतस्यापि सर्वनाम्ना परामर्शस्याङ्गीकृतत्वात् । येयं प्रेत इति निष्ठान्तप्रेतशब्दे उपसर्जनतया निर्दिष्टस्यापि प्रायणशब्दितमोक्षस्य 'देहयोगाद्वा सोपी' तिवत् 'नायमस्तीति चैके' इत्यत्र अयमिति पदेन परामर्शोऽस्तु । नचैवं भुक्तवत्यस्मिन् भोजनमस्ति वा नवेति वाक्यवत् मुक्तेऽस्मिन् मोक्षोऽस्ति न वेति सन्देहकथनं व्याहतार्थमिति वाच्यम् । मोक्षसामान्यमभ्युपेत्य मोक्षविशेषसन्देहस्योपपादयितुं शक्यत्वात् । अयमित्यनेन विशेषपरामर्शसंभवात् । ननु न प्रायणशब्दस्य मोक्षवाचित्वं क्वचिद्दृष्टम् । शरीरवियोगवाचित्वात् । श्रुतप्रकाशिकायां शरीरवियोगवाचित्वमभ्युपेत्यैव चरमशरीरवियोगपरतया व्याख्यातत्वादितिचेत्— अस्त्वेवम् । तथाप्ययमित्यनेन चरमशरीरवियोगपरामर्शसंभवात् तद्विषयिण्येव विचिकित्सा अस्तु । ननु तस्य निश्चितत्वात् तद्विषयिणी विचिकित्सा नोपपद्यत इति चेत्सत्यम् । अयं चरमशरीरवियोगः ब्रह्मरूपाविर्भावपूर्वभावित्वेन रूपेणास्ति न वेति विचिकित्सायास्सूपपादत्वादिति वदन्ति ॥ २१ ॥

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व मामोपरोत्सीरतिमा सृजैनम् ॥ २२ ॥

एवं मुक्तस्वरूपं पृष्टो मृत्युरुपदिश्यमानार्थस्यातिगहनतया पारं प्राप्तुमप्रभवते

मध्ये पतयालवे नोपदेष्टव्यमिति मत्वाऽऽह- —**देवैरत्रापी**ति। बहुदर्शिभिरपि देवैरस्मिन् मुक्तात्मस्वरूपे **विचिकित्सितम्**—संशयितम्। **नही**ति। आत्मतत्त्वं न सुज्ञानमिति सूक्ष्मो (एष) धर्मः। सामान्यतो धर्म एव दुर्ज्ञानः। तत्राप्ययं दुर्ज्ञान इति भावः। **अन्यं वर**मिति। स्पष्टोर्थः। **मामोपरोत्सी**रिति। मामा इति निषेधे वीप्सायां द्विर्वचनम्। उपरोधं माकार्षीः। एनं मां **अतिसृज**। मुञ्च ॥ २२ ॥

देवैरत्रापि विचिकित्सितं किल त्वंच मृत्यो यन्न सुविज्ञेयमात्थ।
वक्ता चास्य त्वादृगन्यो न लभ्यः नान्यो वरस्तुल्य एतस्य कश्चित् ॥ २३ ॥

एवमुक्तो नचिकेता आह—**देवैरत्रापि विचिकित्सितं किले**ति। स्पष्टोर्थः। **त्वश्चे**ति। त्वं च मृत्यो **न सुज्ञेयमि**ति यदात्मस्वरूपमुक्तवान्। **वक्ते**ति। **त्वादृक्**—त्वादृश इत्यर्थः। अन्यत् स्पष्टम् ॥ २३ ॥

शतायुषः पुत्रपौत्रान् वृणीष्व बहून् पशून् हस्तिहिरण्यमश्वान्।
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ॥ २४ ॥

एवं नचिकेतसोक्तो मृत्युः विषयस्य दुरधिगमतया मध्ये न त्यक्ष्यतीति निश्चित्य सत्यपि ग्रहणसामर्थ्ये विषयान्तरासक्तचेतसे एतादृशं मुक्तात्मतत्त्वं नोपदेशार्हमिति मत्वा मुमुक्षास्थैर्यानुवृत्यर्थं प्रलोभयन्नुवाच—**शतायुष** इति। स्पष्टोर्थः। **भूमे**रिति। पृथिव्याः विस्तीर्णं **आयतनं** मण्डलं राज्यं वृणीष्व। अथवा भूमेस्संबन्धि महदायतनं विचित्रशालाप्रासादादियुक्तं गृहं वृणीष्व। **स्वयञ्चे**ति। यावद्वर्षाणि जीवितुमिच्छसि तावज्जीवेत्यर्थः ॥ २४ ॥

एततुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च।
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि ॥२५॥

एततुल्यमिति। उक्तेन वरेण सदृशमन्यमपि वरं मन्यसे चेत् तदपि (म?) वृणीष्व। प्रभूतं हिरण्यरत्नादिकं चिरं जीवनं चेत्यर्थः। **एधि** भव। राजेति शेषः।

अस्तेर्लोण्मध्यमपुरुषैकवचनम् । **कामानां** – काम्यमानानां अप्सरःप्रभृतिविषयाणां । **कामभाजं**—कामः कामना तां विषयतया भजतीति कामभाक् तं काम्यमानाप्सरः-प्रभृतीनामपि कामनाविषयं करोमीत्यर्थः ॥ २५ ॥

ये ये कामा दुर्लभा मर्त्यलोके सर्वान् कामाꣳश्छन्दतः प्रार्थयस्व ।
इमा रामास्सरथास्सतूर्या नहीदृशा लम्भनीया मनुष्यैः । आभि-
र्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं मानुप्राक्षीः ॥ २६ ॥

ये ये कामा इति । छन्दतः यथेष्टमित्यर्थः । **इमा रामा** इति । रथवादित्र-सहिता मया दीयमानाः स्त्रियो मनुष्याणां दुर्लभा इत्यर्थः । **आभिरिति** । आभिः मया दत्ताभिः परिचारिकाभिः पादसंवाहनादिशुश्रूषां कारयेत्यर्थः । **मरणमनु** । मरणात् मुक्तेःपश्चात्, मुक्तात्मस्वरूपमिति यावत् । मरणशब्दस्य देहवियोगसामान्य-वाचिनोपि प्रकरणवशेन विशेषवाचित्वं न दोषायेति द्रष्टव्यम् ॥ २६ ॥

श्वोभावा मर्त्यस्य यदन्तकैतत् सर्वेन्द्रियाणां जरयन्ति
तेजः । अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव
नृत्यगीते ॥ २७ ॥

एवं प्रलोभ्यमानोपि नचिकेताः अक्षुभितहृदय आह—**श्वोभावा** इति। हे अन्तक! त्वदुपन्यस्ता ये मर्त्यस्य कामाः ते **श्वोभावाः** । श्वः अभावः येषां ते तथोक्ताः । दिनद्वयस्थायिनो न भवन्तीत्यर्थः । सर्वेन्द्रियाणां यदेतत्तेजः तत् क्षपयन्ति । अप्सरः-प्रभृतिभोगा हि सर्वेन्द्रियदौर्बल्यावहा इति भावः । **अपि सर्वमिति** । ब्रह्मणोपि जीवितं स्वल्पं, किमुतास्मदादिजीवितम् । अतश्चिरजीविकापि न वरणार्हेति भावः । **वाहाः** रथादयः । तिष्ठन्त्विति शेषः ॥ २७ ॥

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्मचेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयस्स एव ॥ २८ ॥

न वित्तेनेति । नहि वित्तेन लब्धेन कस्यचित्तृप्तिः दृष्टचरी । 'न जातु कामःका-

मानामुपभोगेन शाम्यति' इति न्यायादिति भावः । किञ्च, **लप्स्यामहे वित्तमिति**॥ त्वां वयं दृष्टवन्तश्चेत् वित्तं प्राप्स्यामहे(मः) । त्वद्दर्शनमस्ति चेत् वित्तलाभे को भार इति भावः । तर्हि चिरजीविका प्रार्थनीयेत्यत्राह— **जीविष्यामो यावदिति** । यावत्कालं याम्ये पदे त्वमीश्वरतया वर्तसे । व्यत्ययेन परस्मैपदम् । तावत्पर्यन्तमस्माकमपि जीवनं सिद्धमेव । नहि त्वदाज्ञातिलङ्घनेन अस्मज्जीवितान्तकरःकश्चिदस्ति । वरलाभालाभयोरपि तावदेव जीवनमिति भावः । अतः 'येयं प्रेत' इति प्राक्प्रस्तुतो वर एव वरणीय इत्यर्थः ॥ २८ ॥

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्व तदास्थःप्रजानन् ।
अभिध्यायन् वर्णरतिप्रमोदाननतिदीर्घे जीविते को रमेत ॥२९॥

अजीर्यतामिति । जरामरणशून्यानां मुक्तानां स्वरूपं ज्ञात्वा **प्रजानन्** विवेकी जरामरणोपप्लुतोऽयं जनः **तदास्थः** जरामरणाद्युपप्लुताप्सरःप्रभृतिविषयविषयकास्थावान्, **क्व**—कथं भवेदित्यर्थः । **अभिध्यायन्निति** । **वर्णाः** आदित्यवर्णत्वादिरूपविशेषाः, **रतिप्रमोदाः** ब्रह्मभोगादिजनितानन्दविशेषाः, तान् सर्वान् । **अभिध्यायन्** निपुणतया निरूपयन् । अत्यल्पे ऐहिके जीविते कः प्रीतिमान् स्यादित्यर्थः ॥ २९ ॥

यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्सांपराये महति ब्रूहि नस्तत् । योयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥ ३० ॥

॥ इति प्रथमवल्ली ॥

यस्मिन्निति । महति पारलौकिके यस्मिन् मुक्तात्मस्वरूपे संशेरते, तदेवमे ब्रूहि । **योयमिति** । **गूढं** आत्मतत्त्वमनुप्रविष्टः योयं वरः तस्मादन्यं नचिकेता न वृणीतेस्म इति श्रुतेर्वचनम् ॥ ३० ॥

॥ इति प्रथमवल्लीव्याख्या ॥

॥ अथ द्वितीयवल्ली ॥

हरिः ओं ॥ अन्यच्छ्रेयोऽन्यदुतैव प्रेयः ते उभे नानार्थे पुरुषꣳसिनीतः । तयोश्श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १ ॥

एवं शिष्यं परीक्ष्य तस्य मुमुक्षास्थैर्यं निश्चित्य तस्योपदेशयोग्यतां मन्वानः मुमुक्षां स्तौति—**अन्यच्छ्रेय** इति । अतिप्रशस्तं मोक्षवर्त्माप्यन्यत् । प्रियत्वास्पदं भोगवर्त्माप्यन्यत् । **ते**—श्रेयःप्रेयसी परस्परविलक्षणप्रयोजने सती पुरुषं **सिनीतः**—बध्नीतः । पुरुषं स्ववशतामापादयत इत्यर्थः । **तयो**रिति । तयोर्मध्ये **श्रेय आददानस्य**—मोक्षाय प्रयतमानस्य साधु-भद्रं-भवति । यस्तु प्रेयो वृणीते स पुरुषार्थाद्भ्रष्टो भवति । उ इत्यवधारणे ॥ १ ॥

श्रेयश्च प्रेयश्च मनुष्यमेतः तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

श्रेयश्च प्रेयश्चेति । श्रेयश्च प्रेयश्च **मनुष्यमेतः**—मनुष्यं प्राप्नुतः । **तौ** श्रेयः-प्रेयःपदार्थौ सम्यगालोच्य नीरक्षीरे हंस इव पृथक्करोति । धिया रमत इति धीरः प्रज्ञाशाली, प्रेयोपेक्षया **अभि**—अभ्यर्हितं श्रेय एव वृणीते । मन्दमतिः योगक्षेमाद्धेतोः प्रेयो वृणीते । शरीरस्योपचयो योगः, क्षेमः परिपालनम् ॥ २ ॥

स त्वं प्रियान्प्रियरूपाꣳश्च कामान् अभिध्यायन्नचिकेतोऽत्यस्राक्षीः । नैताꣳसृङ्कां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

स त्वं प्रियानिति । तादृशस्त्वं स्वतो रूपतश्च **प्रियान्** काम्यमानान् स्त्र्यादीनित्यर्थः । दुःखोदर्कत्वदुःखमिश्रत्वादिदोषयुक्ततया निरूपयन् त्यक्तवानसीत्यर्थः । **नैतां सृङ्का**मिति । **वित्तमयीं** धनप्रायां **सृङ्कां** कुत्सितगतिं मूढजनसेवितां एतां नावाप्तवानसि । **यस्या**मिति । स्पष्टोऽर्थः ॥ ३ ॥

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता। विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवो लोलुपन्त॥ ४ ॥

दूरमेत इति । या अविद्येति ज्ञाता कामकर्मात्मिका याच विद्येति ज्ञाता वैराग्यतत्त्वज्ञानमयी एते **दूरं** अत्यन्तं **विषूची** विषूच्यौ भिन्नगती परस्परविरुद्धे च । विद्याभीप्सिनं विद्यार्थिनं । विद्याभीप्सितमिति पाठे आहिताग्न्यादित्वान्निष्ठान्तस्य परनिपातः । छान्दसत्वाद्वा । **न त्वा कामा** इति । कामा बहवोऽपि त्वां । **न लोलुपन्त**—श्रेयोमार्गाद्विच्छेदं न कृतवन्तः । विषयवशगो न भवसीत्यर्थः । 'लुपसदे' ति यङन्ताल्लङ् । छान्दसो यलोपः । यङ्लुगन्ताद्वा छान्दसमात्मनेपदं अडभावश्च ॥ ४ ॥

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः। दन्द्रम्यमाणाः परियन्ति मूढाः अन्धेनैव नीयमाना यथाऽन्धाः ॥ ५ ॥

'अविद्या याच विद्येति ज्ञाते' त्युपात्तमार्गद्वये अविद्यामार्गं निन्दति—**अविद्यायामिति** । कामकर्मादिलक्षणायामविद्यायां मध्ये घनीभूत इव तमसि वर्तमानाः स्वयमेव प्रज्ञाशालिनः शास्त्रकुशलाश्चेति मन्यमानाः **दन्द्रम्यमाणाः** जरारोगादिदुःखपीडिताः अविवेकिनः परिभ्रमन्ति । अन्यत् स्पष्टार्थम् । केचित्तु दन्द्रव्यमाणा इति पाठमाश्रित्य विषयकामाग्निना द्रुतचित्ता इत्यर्थं वर्णयन्ति ॥ ५ ॥

न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढं । अयं लोको नास्ति पर इति मानी पुनःपुनर्वशमापद्यते मे ॥ ६ ॥

न सांपरायइति । परलोकसाधनव्यापारः अविवेकिनं प्रति न प्रकाशते । प्रमाद्यन्तं अनवहितमनस्कं **वित्तमोहेन मूढं**—विषयाशावशीकृतमनोरथम् । **अयं लोको नास्तीति** । अयमेव लोकोऽस्ति परलोको नास्तीति मन्यमानः मत्क्रियमाणयातनाविषयो भवतीत्यर्थः । व्यासार्यैः 'संयमने त्वनुभूये' ति सूत्रे 'अयं लोको नास्ति पर उत मानी' ति पाठानुसारेण अयं च लोकःपरश्च लोको नास्तीत्यर्थो वर्णितः । तत्र पक्षे तस्येति शेषःपूरणीयः । चशब्दश्चाध्याहार्यः । मानीत्यस्य दुर्मानीत्यर्थः । शिष्ट-

परिग्रहाभावादयं लोको नास्तीत्यस्योपपत्तिर्द्रष्टव्या। (स) दुर्मानी पुनःपुनर्वशमापद्यत इति उत्तरत्न संबध्यते ॥ ६ ॥

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥७॥

श्रवणायापीति । यःप्रसिद्धःपरमात्मा सः अनेकैःपुरुषैः श्रोतुमपि न लभ्यत इत्यर्थः।श्रवणलाभोपि महासुकृतफलमिति भावः। **शृण्वन्तोपी**ति। नहिश्रोतॄणां सर्वेषां परमात्मप्रतिपत्तिस्सुलभेति भावः। **आश्चर्यो वक्ते**ति। अस्य कुशलो वक्ता कुशलः प्राप्ता च दुर्लभ इत्यर्थः। **आश्चर्यो ज्ञाते**ति। कुशलेनाचार्येणानुशिष्टो ज्ञाताप्याश्चर्यः। 'मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये। यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः॥' इत्युक्तेरिति भावः॥ ७ ॥

न नरेणाऽवरेण प्रोक्त एषः सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्न नास्ति अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

न नरेणावरेणेति। अवरेण अश्रेष्ठेन प्राकृतेन पाण्डित्यमात्रप्रयोजनवेदान्तश्रवणेन, **नरेण**—देहात्माभिमानिना एष आत्मा सुविज्ञेयो न भवति। कुतो हेतोः, **बहुधा चिन्त्यमानः**। वादिभिरिति शेषः। **अनन्यप्रोक्ते गतिरत्र नास्ति**—अनन्येन उच्यमानात्मनोऽनन्येन तदेकान्तिना ब्रह्मात्मसाक्षात्कारिणा प्रोक्ते आत्मनि यादृशी अवगतिः सा आत्मावगतिरवरेण प्रोक्ते नास्तीत्यर्थः। यद्वा अत्र संसारे गतिः चङ्क्रमणं नास्तीत्यर्थः। यद्वा अनन्यप्रोक्ते स्वयमवगते गतिः आत्मावगतिः नास्तीत्यर्थः। अन्यप्रोक्त इति पाठे अवरनरप्रोक्ते सति आत्मावगतिर्नास्तीत्यर्थः। ननु येन केनचिदुपदिष्टेप्यूहापोहशालिनस्स्यादेवेत्यत आह—**अणीयान् ह्यतर्क्यमणुप्रमाणात्**। यतो अणोरप्यणीयानात्मा अतस्तत्स्वरूपं तर्कागोचरम् ॥ ८ ॥

नैषा तर्केण मतिरापनेया प्रोक्ताऽन्येनैव सुज्ञानाय प्रेष्ठ। यां त्वमापस्सत्यधृतिर्बताऽसि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

तदेवाह-**नैषा तर्केण मतिरि**ति। एषा आत्मविषयिणी मतिः तर्केण प्रापणीया नेत्यर्थः। अतः तर्ककुशलेनापि स्वयं ज्ञातुं न शक्येत्यर्थः। **प्रोक्ताऽन्येने**ति। **हे**

प्रेष्ठ ! प्रियतम, स्वस्मादन्येनैव गुरुणा उपदिष्टैव मतिः मोक्षसाधनज्ञानाय भवति । का पुनस्सा मतिरित्यत्राह–**यां त्वमाप** इति । यां मतिं **त्वमापः**–प्राप्तवानसि सिषाधयिषिततया निश्चितवानित्यर्थः । **सत्यधृतिरसि** । सत्या अप्रकम्प्या धृतिर्यस्य स तथोक्तः । बतेत्यनुकम्पायाम् । **त्वादृगि**ति । त्वादृशश्शिष्यः अस्माकं भूयादित्यर्थः ॥ ९ ॥

जानाम्यहꣳशेवधिरित्यनित्यं नह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्निः अनित्यैर्द्रव्यैः प्राप्तवानस्मि
नित्यम् ॥ १० ॥

पुनरपि तुष्ट आह–**जानाम्यहमि**ति। **शेवधिः** निधिः,कुबेराद्यैश्वर्यं। एवञ्जातीयकं कर्मफललक्षणमनित्यमिति जानामि । **नह्यध्रुवैरि**ति । ध्रुवं **तत्** आत्मतत्त्वं **अध्रुवैः** अनित्यफलसाधनभूतैः अनित्यद्रव्यसाध्यैर्वा कर्मभिरित्यर्थः । **ततो मये**ति । एवं ज्ञातवता मया ब्रह्मप्राप्तिसाधनज्ञानोद्देशेन अनित्यैरिष्टकादिद्रव्यैर्नाचिकतोऽग्निश्चितः । तस्माद्धेतोर्नित्यफलसाधनं ज्ञानं प्राप्तवानस्मीत्यर्थः । अतः ब्रह्मप्राप्तेर्ज्ञानैकसाध्यत्वस्य न विरोधः ॥ १० ॥

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानन्त्यमभयस्य पारम् ।
स्तोमं महदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्य-
स्राक्षीः ॥ ११ ॥

'त्वादृङ्नो भूयान्नचिकेतः प्रष्टे' ति पूर्वमन्त्रोक्तं नचिकेतसः श्रवणाधिकारं विवृणोति–**कामस्याप्तिमि**ति। **क्रतोः**–कर्मणः **प्रतिष्ठां**-फलभूतां, **जगतः कामस्याप्तिं**–चतुर्मुखस्थानपर्यन्तसर्वलोकसंबन्धिस्त्र्यादिविषयात्मककामप्राप्तिं च दृष्ट्वा । मोक्षस्वरूपमाह — **आनन्त्यमभयस्य पारमि**त्यादिना । अविनाशित्वमत्यन्तनिर्भयत्वमपहतपाप्मत्वसत्यसङ्कल्पत्वादिमहागुणगणरूपस्तोमं उरुकीर्तिं च स्थैर्यं च मोक्षगतं दृष्ट्वा लौकिकान् कामान् प्रज्ञाशालित्वात् त्यक्तवानसीत्यर्थः । यद्वा मोक्षरूपपरमात्मस्वरूप एव सर्वकामावाप्तिं तत्रैव सकलजगदाधारत्वं क्रतोरनन्तफलरूपताञ्चेत्येवं सर्वं परमात्मविषयतया योजनीयम् ॥ ११ ॥

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् । अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

तृतीयं प्रश्नं प्रतिवक्ति—**तं दुर्दर्शं**मित्यादिना मन्त्रद्वयेन। **दुर्दर्शं**—'श्रवणायापि बहुभिर्यो न लभ्यः' इत्युक्तरीत्या द्रष्टुमशक्यम् । **गूढं**—तिरोधायककर्मरूपाविद्यातिरोहितं सर्वभूतानुप्रविष्टं **गुहाहितं**—हृदयगुहावर्तिनं **गह्वरेष्ठं** अन्तर्यामिणं **पुराणं**—अनादिं **अध्यात्मयोगाधिगमेन**—विषयेभ्यः प्रतिसंहृत्य चेतस आत्मनि समवधानमध्यात्मयोगः। 'यच्छेद्वाङ्मनसी प्राज्ञः, यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सहे' त्यादिना वक्ष्यमाणः । तेन योयमधिगमः जीवात्मज्ञानं तेन हेतुना **देवं** परमात्मानं मत्वेत्यर्थः । जीवात्मज्ञानस्य परमात्मज्ञानहेतुत्वादिति भावः । हर्षशोकौ विषयलाभालाभप्रयुक्तहर्षशोकौ जहातीत्यर्थः ॥ १२ ॥

एतच्छ्रुत्वा संपरिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य। स मोदते मोदनीयं हि लब्ध्वा विवृतꣳसद्म नचिकेतसं मन्ये ॥ १३ ॥

एतच्छ्रुत्वा संपरिगृह्येति । **एतत्** आत्मतत्त्वं श्रुत्वा **संपरिगृह्य**—मननादिकं कृत्वेत्यर्थः । **धर्म्यं** कर्मसाध्यं शरीरादि **प्रवृह्य** पृथक्कृत्य परित्यज्येत्यर्थः । **एतं** स्वात्मभूतं **अणुं** सूक्ष्मतया चक्षुराद्यगोचरं 'अणीयान् ह्यतर्क्यमिति' निर्दिष्टं परमात्मानं देशविशेषे प्राप्य **सः** विद्वान् **मोदनीयं** प्रीतिविषयमपहतपाप्मत्वादिगुणाष्टकविशिष्टं स्वस्वरूपं लब्ध्वा **मोदते** आनन्दी भवतीत्यर्थः । 'एष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परंज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते, स तत्र पर्येति जक्षत् क्रीडन् रममाणः' इति श्रुत्यर्थोऽत्रानुसन्धेयः। एवं प्रश्नोत्तरमुक्त्वा नचिकेतसं मोक्षार्हत्वेन स्तौति—**विवृतं सद्मे**ति । नचिकेतसं प्रति ब्रह्मरूपं धाम विवृतद्वारं प्रवेशार्हं मन्ये इत्यर्थः । 'तस्यैष आत्मा विशति ब्रह्मधामे' ति श्रुतेः । ननु 'ब्रह्मजज्ञं देवमीड्यं विदित्वे' ति श्रुत्यैकार्थ्याय 'अध्यात्मयोगाधिगमेन मत्वे' त्यत्रापि परमात्मात्मकजीवः प्रतिपाद्यताम् । ततश्च तं दुर्दर्शमिति पूर्वखण्डोऽपि जीवपर एवास्तु। ततश्च 'श्रवणायापि बहुभिर्यो न लभ्यः' इति पूर्वसन्दर्भोपि परिशुद्धजीवस्वरूपपर एवास्तु, ततश्च 'आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः। आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाप्येनं वेद नचैव कश्चिदि'ति परिशुद्धात्मविषयगीतावचनैकार्थ्यमपि उपपद्यत इति चेन्न । ब्रह्मजज्ञमिति मन्त्रे ब्रह्मजत्वरूपप्रक्रमश्रुतजीवलिङ्गबलेन चरमश्रुतदेवशब्दस्य देवात्मकत्वरूपार्थाश्रयणेपि 'तं दुर्दर्श' मिति मन्त्रे तादृशजीवलिङ्गाभावेन देवमित्यस्य देवात्मकमित्यर्थाश्रयणायोगात् । एतदेवाभिप्रेत्य भगवता भाष्यकृता 'गुहां प्रविष्टा' विति सूत्रे 'परमात्मनस्तावत् 'तं दुर्दर्शं गूढमनुप्रविष्ट ' मिति गुहाप्रवेशो दृश्यत' इत्युक्तम्। तथैवायं मन्त्रः परमात्मपरतया व्यासार्यैरपि विवृतः । गह्वरेष्ठमिति पदेन तु परमात्मनः गह्वरशब्दितदुर्विज्ञेयपरिशुद्धात्मस्वरूपशरीरकत्वमप्युक्तम् । इयांस्तु विशेषः–ब्रह्मजज्ञमितिमन्त्रे परमात्मात्मकपरिशुद्धजीवस्वरूपं प्रतिपाद्यते । तं दुर्दर्शमिति मन्त्रे तु जीवशरीरकपरमात्मस्वरूपं प्रतिपाद्यत इति न तयोरैकार्थ्यहानिः ॥ १३ ॥

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

'नह्यध्रुवैः प्राप्यते हि ध्रुवं तत्' 'एतच्छ्रुत्वा संपरिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य । स मोदते मोदनीयꣳहि लब्ध्वा' 'अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति' इति प्रदेशेषु धर्मफलविलक्षणतया ज्ञानसाध्यतया प्राप्यतया निर्दिष्टस्य प्राप्यस्य स्वरूपं च, उक्तप्रदेशेष्वेव धर्मविलक्षणतया मत्वेति प्रतिपन्नस्योपायस्य स्वरूपं च 'धीरो हर्षशोकौ जहाती'त्यत्र धीर इति प्रतिपन्नस्य प्राप्तुश्च स्वरूपं शोधयितुं पृच्छति–**अन्यत्र धर्मादि**त्यादिना—ननु भाष्ये 'देवंमत्वे'त्युपास्यतया निर्दिष्टस्य प्राप्यभूतस्य देवस्य 'अध्यात्मयोगाधिगमेने'ति वेदितव्यतया निर्दिष्टस्य प्राप्तुः प्रत्यगात्मनश्च 'मत्वा धीरो हर्षशोकौ जहाती'ति निर्दिष्टस्य ब्रह्मोपासनस्य च स्वरूपशोधनाय पुनः पप्रच्छ अन्यत्र धर्मादिती'त्युक्तेः कथं तद्विरुद्धतया'धीर' इति निर्दिष्टस्य प्राप्तुरित्युच्यत इति चेत्—मैवं वोचः — 'अध्यात्मयोगाधिगमेने' ति वेदितव्यतया निर्दिष्टमात्मशब्दवाच्यं प्रजापतिविद्याप्रतिपन्नमुपास्यं प्राप्यभूतं परिशुद्धस्वरूपमेव । अतस्तस्यापि प्राप्यनिर्देशकत्वमेव । वस्तुगत्या तस्य प्राप्तुरभिन्नत्वात् प्राप्तुः प्रत्यगात्मनश्चेति भाष्यं न विरोत्स्यते । अतः 'प्रथमं तावत् प्रत्यगात्मनः स्वरूपमाह—न जायते म्रियते वा विपश्चिदिति' इत्युत्तरभाष्यमपि न विरोत्स्यते । नहि 'न जायते म्रियते वा विपश्चिदि'ति मन्त्रप्रतिपाद्यस्य

विपश्चिच्छब्दितपरिशुद्धस्वरूपस्य प्राप्तृरूपतोपपत्तिः । 'आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः, विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः । सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पद'मिति मन्त्रप्रतिपाद्यस्यैव प्राप्तृरूपत्वात् । तथैव 'विशेषणाच्चे'ति सूत्रभाष्ये प्रतिपादितत्वात् । अत एव प्राप्यप्राप्त्रैकाधिकरण्यनिर्देशपरे गुहामन्त्रे 'छायातपा'वित्यत्र अज्ञत्ववाचिना छायाशब्देन निर्देशो दृष्टः । न तु विपश्चिच्छब्देन । अतः यथोक्त एवार्थः । अयं मन्त्रः व्यासार्यैः 'त्रयाणा'मिति सूत्रे विवृतः । '**धर्मः** उपायः **धर्मादन्यत्र**—प्रसिद्धोपायविलक्षण इत्यर्थः । **अधर्मः**—धर्मेतरः उपेयः । **अधर्मादन्यत्र** प्रसिद्धसाध्यविलक्षणं फलमित्यर्थः । **अस्मादि**ति बुद्धिस्थः तत्साधको विवक्षितः । स एवोपेता । सहि प्रसिद्धोपेतृ (साधक) विलक्षणः, साधकावस्थायामितरफलविरक्तत्वात्, फलदशायामाविर्भूतगुणाष्टकविशिष्टस्वरूपत्वाच्च । **कृताकृतादि**ति धर्मादीनां विशेषणम् । कृताकृताद्धर्मादेर्विलक्षणं भूताच्च भव्याच्च धर्मादेर्विलक्षणं यदित्यर्थः । इत्येकां व्याख्यां कृत्वा तस्मिन्पक्षे तु कृताकृतात् भूताद्भव्याच्च धर्मादन्यत्र तादृशादधर्मादन्यत्र तादृशादस्माच्चान्यत्र इत्यन्यत्रशब्दत्रयेणैवोपपत्तौ अन्यत्र भूताद्भव्याच्चेत्यन्यत्रशब्दवैयर्थ्यं, उपायस्य कालत्रयपरिच्छिन्नतया तत्र कालत्रयपरिच्छिन्नवैलक्षण्यानन्वयं च पर्यालोच्य यद्वेत्यादिना अपरा व्याख्या कृता । तदुच्यते—यद्वा धर्मादधर्माच्चान्यत्र यदिति उपासनप्रश्नः । पुण्यपापरूपसाधनविलक्षणत्वादुपासनस्य । कृताकृतात् भूताच्च भव्याच्चान्यत्र यदिति कालापरिच्छिन्नमुपेयं पृष्टम् । उपेतुरपि चेतनस्य नित्यत्वात् प्राप्यान्तर्भावाच्च । तत एव तस्यापि तन्त्रेण प्रश्नः । तदन्तर्गतं च प्राप्तुः स्वरूपमिति हि वक्ष्यते । तत्र यत्तच्छब्दौ त्रितयपराविति भावः' इति ॥

नन्वस्मिन्नपि पक्षे प्रष्टव्यद्वयपरत्वाश्रयणमपि क्लिष्टमेव । अन्यत्र धर्मादन्यत्राधर्मादिति प्रक्रमस्थान्यत्रशब्दद्वयसामानाधिकरण्यवत् अन्यत्रास्मात्कृताकृतादन्यत्र भूतादित्युपरितनान्यत्रशब्दद्वयस्यापि सामानाधिकरण्यस्यैव प्रतीतेः । यदि तत्र धर्माधर्मविलक्षणं यच्च, कालत्रयविलक्षणं यच्चेति चशब्दद्वयमश्रोष्यत तदा अन्यत्रशब्दयुगद्वयस्य स्वरसतः प्रतीतं सामानाधिकरण्यं पर्यत्यक्ष्यत । अतः प्रक्रमरीत्यनुसारिप्रतीतसमानाधिकरण्यभङ्गे कारणाभावात् अन्यत्र धर्मा-

दन्यत्राधर्मादित्ययमप्यंशः प्राप्यब्रह्मपर एवाऽस्तु । ननु 'नायमात्मा प्रवचनेन लभ्यो न मेधये' त्युपायविशेषप्रतिवचनदर्शनेनोपायविशेषप्रश्नस्याप्यत्रैवान्तर्भाव्यतया चशब्दाभावेप्यन्यत्रशब्दयुगद्वयस्य सामानाधिकरण्यं भञ्जनीयमितिचेन्न। प्रतिवचनेपि 'नायमात्मा प्रवचनेन लभ्य' इति प्रीतिरूपापन्नज्ञानैकलभ्यत्वलक्षणप्राप्यधर्मविशेषोपदेशस्यैव दर्शनेनोपायप्रधानप्रतिवचनादर्शनात् । 'नाशान्तमनसो वापि प्रज्ञानेनैनमाप्नुयात्' 'यस्त्वविज्ञानवान् भवति अमनस्कः सदाऽशुचिः। न स तत्पदमाप्नोती' ति प्रतिवचनदर्शनादन्यत्र धर्मादन्यत्रेति प्रसिद्धोपायविरोधिप्रश्न इत्यपि किं न स्यात् । प्राप्यस्य प्रीतिरूपापन्नज्ञानैकोपायत्वकथनेन उपाये प्रीतिरूपापन्नत्वरूपविशेषः फलिष्यतीति चेत्, फलतु नाम । नैतावतोपायस्य प्रश्नप्रतिवचनप्रधानविषयत्वं वक्तव्यमित्यस्ति । न हि 'किं देवदत्तभवन' मिति प्रश्नस्य वा 'बहुचम्पकालंकृतनिष्कुटं द्वारोपान्तलिखितशङ्खचक्रपद्मकं देवदत्तभवन' मिति तत्प्रश्नप्रतिवचनस्य वा निष्कुटद्वारोपान्तप्रधानकत्वं कश्चिदभ्युपैति । अतो अन्यत्रधर्मादन्यत्राधर्मादित्यपि अन्यत्रशब्दचतुष्टयसामानाधिकरण्यलिप्सया धर्माधर्मसाध्यविलक्षणब्रह्मविषयएवायमिति चेत्—

अत्रोच्यते— 'असौ देवदत्तादुत्पन्नो न भवति, अपि तु यज्ञदत्ता' दिति वाक्यं श्रुत्वा 'देवदत्तादन्यं यं पश्यसि तं मे ब्रूही'ति प्रवृत्तस्य प्रति(?)वचनस्य देवदत्तान्ययज्ञदत्तपरत्ववत् लक्षणया देवदत्तपुत्रान्यप्रश्नपरत्वस्याप्रतीतेः। तद्वत् कर्मसाध्यं न, अपि तु ज्ञानसाध्यमित्युपदेशानन्तरप्रवृत्तस्य धर्मादन्यत्रेति प्रश्नस्य धर्मविलक्षणज्ञानरूपोपायपरत्वमेव युक्तम् । नतु धर्मशब्दलक्षणया धर्मसाध्यविलक्षणब्रह्मपरत्वम् । तथा अधर्मादन्यत्रेत्यत्रापि सामानाधिकरण्येनोपायपरत्वमेव निश्चितम् । कालत्रयपरिच्छिन्नविलक्षणवाचके उपरितनान्यत्रशब्दद्वये कालत्रयापरिच्छिन्नोपायपरामर्शासंभवात् सामानाधिकरण्यभङ्गेन प्राप्यपरत्वमेव युक्तम् । नीलो दीर्घो रक्तो ह्रस्वः कः इत्युक्ते नीलदीर्घपदयोः अविरोधात् सामानाधिकरण्यं सिद्ध्यति । रक्तह्रस्वयोश्च परस्पराविरोधात् सामानाधिकरण्यं सिद्ध्यति। नतु चतुर्णां चशब्दाभावेपि सामानाधिकरण्यं दृष्टम् । अपि तु पुरुषद्वयप्रश्नपरत्वमेव । एवमिहापि यच्छब्दान्वितचशब्दद्वयाभावेपि न सामानाधिकरण्यमत्र(गम्य)गाह्यते । अस्तु वा भवदुक्तरीत्या सामानाधिकरण्यम् । अथापि प्रश्नप्रतिवचनयोर्द्वितीयव्याख्यायां उपेयप्रश्ने उपेत्रन्तर्भाववत्

उपायस्याप्यन्तर्भूतत्वात् 'त्रयाणामेव चैवमुपन्यासः प्रश्नश्चे' ति सूत्रनिर्दिष्टोपायोपेतृ प्रश्नप्रतिवचनस्य सुघटिततया क्षतेरभावात् 'तत्ते पदं सङ्ग्रहेण ब्रवीमि' इति पदशब्दित-प्राप्यस्यैव प्रतिवचनप्रतिपाद्यत्वस्य स्पष्टं प्रतीतेरित्यलं प्रसक्तानुप्रसक्त्या । प्रकृत-मनुसरामः ॥ १४ ॥

सर्वे वेदा यत्पदमामनन्ति तपाꣳसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदꣳसङ्ग्रहेण ब्रवीमि ।
ओमित्येतत् ॥ १५ ॥

एवं पृष्टो मृत्युः 'न जायते म्रियत' इत्यादिना विस्तरेण प्रतिपिपादयिषुः इदानीं श्रोतुरादरातिशयसिद्ध्यर्थं प्राप्यवैभवं प्रकाशयन् सङ्ग्रहोक्तिं प्रतिजानीते—**सर्वे वेदा** इति। पद्यते गम्यत इति व्युत्पत्त्या पदशब्दः प्राप्यस्वरूपवाची । यत्स्वरूपं सर्वे वेदाः साक्षात्परम्परया वा प्रतिपादयन्तीत्यर्थः। अनेन—अस्या उपनिषदः प्रजापतिविद्यावत् परि-शुद्धात्मस्वरूपविषयतैवास्तु–'न जायते म्रियते वा विपश्चित्', 'हन्ता चेन्मन्यते हन्तु' मिति मन्त्रद्वयस्य परिशुद्धात्मस्वरूपपरत्वस्य सम्प्रतिपन्नत्वात् । 'अणोरणीयानि'ति मन्त्रद्वय(?)स्यापि 'अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्' । 'निर्व्यापारमनाख्येयं व्याप्तिमात्रमनूपमम्' इति स्मृतिवचनाभ्यां सर्वान्तःप्रवेशयोग्यातिसूक्ष्मतया व्यापक-तया च प्रतिपादिते प्रत्यगात्मनि उपपन्नत्वात्, 'सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तदि'ति गीतानुसारेण 'आसीनो दूरं व्रजति शयानो याति सर्वतः' इति वचन स्यापि तत्रैव युक्तत्वात्, 'ग्रसिष्णु प्रभविष्णु चे'त्युपबृंहणानुसारात् 'यस्य ब्रह्म च क्षत्रं चे'ति मन्त्रस्यापि तत्र सङ्गतार्थत्वात्, 'द्वितीयं विष्णुसंज्ञस्य योगिध्येयं परं पदं' 'प्रसूतिनाशस्थितिहेतुरीश्वरस्त्वमेव नान्यत् परमं च यत्पद'मिति स्मृत्यनुसारेण 'सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पद'मिति मन्त्रस्यापि शुद्धात्मस्वरूपे सङ्गतार्थ-त्वात्, 'अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गति'मिति स्मृत्यनुसारेण 'सा काष्ठा-सा परा गति'रिति मन्त्रस्यापि परिशुद्धात्मविषयत्वसंभावात्, 'समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरं'इति स्मृत्यनुसारेण 'एष सर्वेषु भूतेष्वि'ति मन्त्रस्यापि शुद्धस्वरूप-परत्वोपपत्तेः, 'पराञ्चि खानी'ति मन्त्रे परागर्थनिन्दाद्वारेण प्रत्यगर्थस्यैव प्रकरण-प्रतिपाद्यत्वाविष्करणात्, 'तिष्ठन्तं परमेश्वर'मिति गीतानुसारेण 'ईशानो भूत-

भव्यस्ये' ति मन्त्रस्यापि शुद्धात्मस्वरूपे सङ्गतार्थत्वात्, भेदप्रसक्तिमति प्रत्यगात्मस्वरूप एव 'नेह नाने' ति निषेधस्यापि सङ्गतार्थत्वात्, 'अभेदव्यापिनो वायोस्तथाऽसौ परमात्मनः' इति स्मृतिप्रत्यभिज्ञापकस्य 'वायुर्यथैको भुवनं प्रविष्ट' इति मन्त्रस्यापि शुद्धस्वरूपपरत्वसंभवात्, 'सर्वतः पाणिपाद'मिति गीताभाष्ये ब्रह्मणा परमसाम्यमापन्ने शुद्धात्मस्वरूपे सर्वतःपाणिपादादिकार्यकर्तृत्वं संभवतीति उपपादितत्वात्, 'एकं बीजं बहुधा यः करोती'ति मन्त्रस्यापि परिशुद्धपरत्वेऽनुपपत्त्यभावात्, तत्र 'न तत्र सूर्यो भाती' ति मन्त्रस्यापि 'न तद्भासयते सूर्यः' 'ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते' इति गीतावचनेन परिशुद्धात्मस्वरूपपरत्वस्य युक्तत्वात्, 'तं स्वाच्छरीरात्प्रवृहे' दिति औपसंहारिकमन्त्रस्य शुद्धात्मपरत्व एव स्वारस्यात् कृत्स्नाया अप्युपनिषदः प्रजापतिवाक्यवत् प्रत्यगात्मस्वरूपमात्रपरत्वोपपत्तौ प्रत्यगात्मपरमात्मरूपप्राप्यद्वयपरत्वक्लेशाश्रयणं वृथा—इति शङ्का प्रत्युक्ता। सर्ववेदप्रतिपाद्यस्यैव 'तत्ते पदं सङ्ग्रहेण ब्रवीमी'ति वक्तव्यत्वेन प्रतिज्ञानात् परमात्मस्वरूपप्रतिपादकवेदभागप्रतिपाद्यत्वस्य शुद्धस्वरूपे असंभावात्, शुद्धस्वरूपस्या(प्य)न्तर्यामिणः परमात्मस्वरूपस्य शुद्धस्वरूपप्रतिपादकभागेनापि प्रतिपाद्यत्वसंभवादिति द्रष्टव्यम्। **तपांसि सर्वाणि** चेति। **तपांसि**— तपःप्रधाना उपरितनभागा इति व्यासार्यैर्व्याख्यातम्। **यदिच्छन्तो ब्रह्मचर्यं चरन्ति।** ब्रह्मचर्यं—गुरुकुलवासस्त्रीसङ्गराहित्यादिलक्षणं यदिच्छन्तोऽनुतिष्ठन्ति। **तत्ते पदमिति।** सङ्गृह्यतेऽनेनेति सङ्ग्रहः शब्दः। प्राप्यवक्तव्यत्वप्रतिज्ञापरे अस्मिन्मन्त्रे अर्थात् प्रणवप्रशंसाया लाभात् 'प्रणवं प्रशंस्ये' ति भाष्यस्य च 'सर्वे वेदा' 'इत्यादिपादत्रयोक्तब्रह्मप्रतिपादकतया प्रशस्येत्यर्थः' इति श्रुतप्रकाशिकावचनस्य च नानुपपत्तिरिति द्रष्टव्यम्। सङ्क्षेपेण तत्प्रतिपादकं किमित्यत आह—**ओमित्येतदि**ति। 'ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधस्स्मृतः' इति प्रणवस्य ब्रह्मवाचकत्वात् प्रणवावयवयोरकारमकारयोः परजीववाचितया उपायोपेत्रोरप्युपदिष्टत्वमस्तीति द्रष्टव्यम्॥ १५॥

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम्।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत्॥ १६॥

एवं वाचकं प्रणवं द्वाभ्यां मन्त्राभ्यां स्तौति—**एतद्ध्येवाक्षरं ब्रह्मे**ति। 'ओमित्यनेनैवाक्षरेण परं (म) पुरुषमभिध्यायीते' ति ब्रह्मप्राप्तिसाधनध्यानालंबनत्वादिदमे-

वाक्षरं ब्रह्मप्राप्तिसाधनत्वात् ब्रह्म । **एतद्ध्येवाक्षरं परम्** । जप्येषु ध्येयेषु च श्रेष्ठमित्यर्थः । **एतद्ध्येवाक्षरमिति** । एतदक्षरमुपासमानः(उपास्य) अनेनोपासनेन इदं फलं मे भूयादिति यत् कामयते तस्य तद्भवतीत्यर्थः ॥ १६ ॥

एतदालम्बनं श्रेष्ठं एतदालम्बनं परम् ।

एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

एतदालम्बनं श्रेष्ठम्—एतदोंकाररूपमालम्बनं । श्रेष्ठं–ध्यानादेरिति शेषः । अत एव **एतदालम्बनं परम्**—एतदालम्बनकं ध्यानादि सर्वोत्कृष्टमित्यर्थः । उत्तरार्धस्य स्पष्टोर्थः ॥ १७ ॥

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।

अजो नित्यश्शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥१८॥

प्रथमं तावत्प्रत्यगात्मस्वरूपमाह—**न जायते म्रियते वेत्यादिना** मन्त्रद्वयेन । इदं च प्रस्तुत्य व्यासार्यैरित्थं ह्युक्तम्—'इदं मन्त्रद्वयं तावदेकविषयम्, 'न हन्यते हन्यमाने शरीरे' इत्येतद्विवरणरूपत्वात् द्वितीयमन्त्रस्य । हन्ता चेदिति मन्त्रश्च जीवविषय एव । लोकस्य परमात्मनि हन्तृहन्तव्यभावप्रतिपत्त्यभावात् । परमात्मा हि प्रत्यक्षागोचरः । कथं तस्मिन्वध्यतादिप्रतिपत्तिः । अहमेनं हन्मि अयं मां हन्तुमागच्छतीति वध्यघातुकभावाभिमानो हि देहिनां जीवविषय एव । ननु 'नास्य जरयैतज्जीर्यती' तिवत् परमात्मनोपि हननप्रतिषेध उपपद्यते । सत्यम्, तत्र दहराकाशस्य देहान्तःस्थित्या शंकितविकारनिषेध उपपद्यते । इह तु लोकसिद्धा भ्रान्तिरनूद्य निरस्यते । न हि परमात्मनि वध्यघातुकभावभ्रान्तिः कस्याप्यस्ति । अतः अनुवादनिषेधावनुपपन्नौ । 'न जायत' इति मन्त्रश्च तेनैकार्थः । अतः मन्त्रद्वयमपि जीवविषयकमेवे'ति । अक्षरार्थस्तु–**न जायते म्रियते वा विपश्चित्**—विपश्चित्त्वार्होऽयमिदानीमपि जननमरणशून्य इत्यर्थः । **नायं कुतश्चित्**—उत्पादकशून्यः । **न बभूव कश्चित्**—पूर्वमपि मनुष्यादिरूपेण जननशून्यः । न जायत इत्यत्र हेतुमाह–**अज** इति । न म्रियत इत्यत्र हेतुमाह—**नित्य** इति । न कुतश्चिदित्यत्र हेतुमाह–**शाश्वत** इति । पूर्वं न बभूवेत्यत्र हेतुमाह–**पुराण** इति ।

ननु कथमस्य नित्यत्वम्, शरीरान्तर्वर्तिनश्शरीरविनाशानुविनाशित्वावश्यंभावादित्यत आह– **न हन्यत** इति। स्पष्टोर्थः ॥ १८ ॥

हन्ता चेन्मन्यते हन्तुꣳहतश्चेन्मन्यते हतम्।
उभौ तौ न विजानीतो नायꣳहन्ति न हन्यते ॥ १९ ॥

तदेवोपपादयति–**हन्ता चेद्** इति। **हन्ताचेन्मन्यते हन्तुं**–अहमेनं वधि(हनि)ष्यामीति देहात्मदृष्ट्या मन्यते चेदित्यर्थः। **हतश्चेन्मन्यते हतम्**–छिन्नदेहावयवः देहात्मदृष्ट्या आत्मानं हतोऽहमिति मन्यते चेदित्यर्थः। **उभौ तौ न विजानीतः।** आत्मस्वरूपमिति शेषः। **नायं हन्ति।** आत्मानमिति शेषः। **न हन्यते**— आत्मस्वरूपमिति शेषः। न च वेदान्तवेद्यपरिशुद्धात्मस्वरूपे कथं हननादिप्रसक्तितत्पूर्वकनिषेधाविति वाच्यम्। तस्यैव क्षेत्रीभूततया तत्प्रयुक्ततत्संभवादिति द्रष्टव्यम्।

इमौ मन्त्रौ प्रस्तुत्य **वियत्पादे** चिन्तितम्। तत्र हि 'वायुश्चान्तरिक्षं चैतदमृत'मिति वाय्वन्तरिक्षयोर्नित्यत्वश्रवणेपि 'आत्मन आकाशस्संभूतः आकाशाद्वायुः' इति तयोरुत्पत्तिश्रवणात् एकविज्ञानेन सर्वविज्ञानसिद्ध्यर्थं सर्वस्य वस्तुनो ब्रह्मविकारत्वस्यावश्याश्रयणीयत्वाच्च यथोत्पत्तिरङ्गीक्रियते, एवं जीवानां नित्यत्वश्रवणेपि 'तोयेन जीवान्विससर्ज भूम्यां' 'प्रजापतिः प्रजा असृजते'ति जीवानामपि सृष्टिश्रवणात् एकविज्ञानेन सर्वविज्ञानसिद्ध्यर्थं जीवस्यापि सृष्टिरभ्युपगन्तव्येति पूर्वपक्षे प्राप्ते—'नात्मा श्रुतेर्नित्यत्वाच्च ताभ्यः' इति सूत्रेण सिद्धान्तितम्। आत्मा नोत्पद्यते 'न जायते म्रियते वा विपश्चित' 'ज्ञाज्ञौ द्वावजा' वित्युत्पत्तिनिषेधश्रुतेः। ताभ्य एव श्रुतिभ्यः नित्यत्वावगमाच्च। नचोत्पत्तिश्रुतिसर्वविज्ञान प्रतिज्ञाविरोधश्शङ्क्यः। स्वरूपस्य नित्यत्वेऽपि ज्ञानसङ्कोचविकासलक्षणान्यथाभावरूपावस्थान्तरापत्तिसत्त्वेन उत्पत्तिश्रुतेः सर्वविज्ञानप्रतिज्ञायाश्चोपपत्तेः। उत्पत्तिनिषेधश्रुतेश्च स्वरूपान्यथाभावलक्षणोत्पत्त्यभावपरतया अविरोधात्। इयांस्तु विशेषः। चिदचिदीश्वराणां त्रयाणामपि अवस्थान्तरापत्तिलक्षणोत्पत्तिरूपो विकारोऽस्त्येव। तथाप्यचेतनानां स्वरूपान्यथाभावलक्षणा उत्पत्तिः। जीवानां तु सा नास्ति। अपितु ज्ञानसङ्कोचविकासलक्षणस्वभावान्यथाभावरूपा उत्पत्तिः। ईश्वरस्य तु तन्नियन्तृत्वाद्यवस्थासत्त्वेपि उक्तलक्षणानिष्टविकारद्वयाभावात् 'नित्यो नित्याना'मिति परमात्मन

इतरविलक्षणनित्यत्वोक्तिरिति द्रष्टव्यम् । वर्णितश्च सूत्रार्थः ।

ननु 'न जायतेम्रियते वा' इति श्रुतिप्रतिषिद्धां जीवोत्पत्तिं 'वासुदेवात्सङ्कर्षणो नाम जीवो जायते' इति प्रतिपादयतः पाञ्चरात्रस्य कथं प्रामाण्य' मिति चेत्—अस्याः शङ्कायास्तर्कपादे निराकृतत्वात् । तथाहि – वासुदेवात्संकर्षणो नाम जीवो जायत' इति जीवोत्पत्तिः प्रतिपाद्यते । सा च जीवे न संभवति । तथा 'सङ्कर्षणात्प्रद्युम्नसंज्ञं मनो जायते' इति कर्तुर्जीवात्करणस्य मनसः उत्पत्तिः श्रूयमाणापि न संभवति । कर्तुर्जीवात्करणोत्पत्तेः 'एतस्माज्जायते प्राणो मनस्सर्वेन्द्रियाणि चे'ति मनसो ब्रह्मोत्पत्तिप्रतिपादकश्रुतिविरुद्धत्वादिति 'उत्पत्त्यसंभवात्' 'न च कर्तुः करण' मिति सूत्रद्वयेन पूर्वपक्षं कृत्वा 'विज्ञानादिभावे वा तदप्रतिषेधः' विप्रतिषेधाच्चे'ति सूत्राभ्यां सिद्धान्तितम् । वाशब्दः पूर्वपक्षव्यावृत्त्यर्थः । विज्ञानं च तदादि च विज्ञानादि । ननु च 'क्यन्तो घु'रिति आदिशब्दस्य नित्यपुल्लिङ्गत्वात्कथमेतदिति चेत्—नायं घुः । अपि तु 'अद भक्षणे' इत्यस्मादावश्यकार्थे णिनिप्रत्यये 'आदि' इति रूपं सिद्ध्यति । तेन च निखिलजगत्संहर्तृत्वमुखेन कारणत्वं प्रतिपाद्यत इति द्रष्टव्यम् । आदि विज्ञानं परमात्मेत्यर्थः । 'सङ्कर्षणो नाम जीवो जायते' इति श्रुतस्य जीवशब्दार्थस्य तदभिमानिपरमात्मभावे सति शास्त्रप्रामाण्याप्रतिषेधस्सिद्ध्यति । परमात्मनश्च जननं नाम स्वेच्छाधीनशरीरपरिग्रहः । तस्मिन्नेव पाञ्चरात्रे 'स ह्यनादिरनन्तश्चे'ति जीवोत्पत्तेर्विशेषेण प्रतिषिद्धतया तद्विरुद्धाभिधानासंभवात् 'सङ्कर्षणो नाम जीवो जायत' इत्यनेन जीवाभिमानिसङ्कर्षणस्य इच्छाधीनशरीरपरिग्रहरूपोत्पत्तिः प्रतिपाद्यत इति न पाञ्चरात्राप्रामाण्यमिति सूत्रयोरर्थः ।

ननु सांख्यपाशुपताद्यधिकरणवदिदमप्यधिकरणं पाञ्चरात्रप्रामाण्यप्रतिषेधकं किं न स्यादिति चेत् — वेदोपबृंहणाय भारतसंहितां कुर्वता बादरायणेन—

'इदं शतसहस्राद्धि भारताख्यानविस्तरात् ।
आमथ्य मतिमन्थानं दध्नो घृतमिवोद्धृतम् ॥

नवनीतं यथा दध्नो द्विपदां ब्राह्मणो यथा ।
आरण्यकं च वेदेभ्यः ओषधीभ्यो यथाऽमृतम् ॥

इदं महोपनिषदं चतुर्वेदसमन्वितम् ।
सांख्ययोगकृतान्तेन पाञ्चरात्रानुशब्दितम् ॥

इदं श्रेय इदं ब्रह्म इदं हितमनुत्तमम् ।
ऋग्यजुस्सामभिर्जुष्टं अथर्वाङ्गिरसैस्तथा ॥

भविष्यति प्रमाणं वै एतदेवानुशासनम् ।
ब्राह्मणैः क्षत्रियैर्वैश्यैः शूद्रैश्च कृतलक्षणैः ॥

अर्चनीयश्च सेव्यश्च पूजनीयश्च माधवः ।
सात्वतं विधिमास्थाय गीतस्सङ्कर्षणेन यः ॥

अस्मात्प्रवक्ष्यते धर्मान्मनुस्स्वायंभुवस्तथा ॥

इत्यादिभिर्वचनैः बहुषु स्थलेषु पाञ्चरात्रप्रामाण्यं प्रतिष्ठापितवता शारीरकशास्त्रे तत्प्रामाण्यं निराक्रियत इत्यस्यासङ्गतत्वात् । नन्वेवं—

'एवं तत्त्वमिदं कृत्स्नं सांख्यानां विदितात्मनाम् ।
यदुक्तं यतिभिर्मुख्यैः कपिलादिभिरीश्वरैः ॥

यस्मिन्नविभ्रमाः केचित् दृश्यन्ते मनुजर्षभ ।
गुणाश्च यस्मिन्बहवः दोषहानिश्च केवला ॥'

इति कापिलमतस्य भारते भ्रमादिदोषाभावप्रतिपादनात् 'सर्वेषु च नृपश्रेष्ठ ज्ञानेष्वेतेषु दृश्यते । यथागमं यथान्यायं निष्ठा नारायणः प्रभु'रिति सांख्ययोगपाशुपतादीनामपि नारायणनिष्ठत्वप्रतिपादनात् 'तमेव शास्त्रकर्तारः प्रवदन्ति मनीषिणः' इति तच्छास्त्र-कर्तॄणामपि नारायणप्रतिपादकत्वस्य प्रतिपादनात् 'सांख्यं योगः पाञ्चरात्रं वेदाः पाशुपतं तथा । आत्मप्रमाणान्येतानि न हन्तव्यानि हेतुभि' रिति स्वर्वेषामप्यात्म-प्रमाणत्वप्रतिपादनाच्च 'सर्वं प्रमाणं हि तथा यथैतच्छास्त्रमुत्तम 'मिति पाञ्चरात्रदृष्टान्तेन इतरशास्त्राणामपि प्रामाण्यप्रतिपादनाच्च तत्पादे सांख्यपाशुपताद्यागमानामपि प्रामाण्यं न निराक्रियत इति चेत्—सत्यम् । भ्रमविप्रलिप्सादिराहित्यं शास्त्रकर्तॄणां परमतात्पर्यं नारायण एवेति च समानम् । तथापि अवहुश्रुततया तद्वक्तॄणां हृदयमजानन्तः

आपातप्रतिपन्नमेवार्थं तात्त्विकं मन्यमाना ये प्रत्यवतिष्ठन्ते, तान्प्रति सांख्याद्यागमानां आपातप्रतिपन्नार्थमात्रपरत्वमन्वारुह्य सूत्रकृता तन्निरसनं कृतम् । पाञ्चरात्रशास्त्रं तु परतत्त्वहितपुरुषार्थानामेवापाततोपि प्रतीतेः वेदविरुद्धनिमित्तोपादानभेदाद्यप्रतीतेश्च कृत्स्नं प्रमाणमेवेति नैकदेशेप्यप्रामाण्यशङ्कावकाश इति द्रष्टव्यम् । एवमेव व्यासार्यैरुक्तम् । प्रकृतमनुसरामः ॥ १९ ॥

अणोरणीयान् महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् । तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

एवं मन्त्रद्वयेन प्रत्यगात्मस्वरूपं विशोध्य तदात्मभूतपरमात्मस्वरूपमाह—**अणोरणीया**नित्यादिना । **अणोः**—सर्वाचेतनापेक्षया सूक्ष्माच्चेतनात् अणुतरः ततोपि सूक्ष्मः तदन्तः प्रवेशयोग्य इत्यर्थः । **महतः**—आकाशादेरपि महत्तरः स्वाव्याप्तवस्तुरहित इत्यर्थः । **अस्य जन्तोः**—'न जायते म्रियते वे'ति मन्त्रद्वयनिर्दिष्टस्य । **आत्मा**—अन्तःप्रविश्य नियन्तेत्यर्थः । अतश्च पूर्वमन्त्रद्वयनिर्दिष्टात् प्रत्यगात्मस्वरूपात् अणोरणीयानिति मन्त्रसन्दर्भप्रतिपाद्योऽन्य एवेति सिद्धम् । न च अस्य जन्तोरित्यस्य हृदयगुहावाचिना संबन्धसापेक्षेण गुहायामित्यनेनैवान्वितत्वेन नात्मेत्यनेनान्वय इति शङ्क्यम् । आत्मशब्दान्वितस्यैव काकाक्षिन्यायेनोभयत्रान्वये दोषाभावात् । 'मूलतः शाखां परिवास्योपवेषं करोति' इत्यत्र शाखां मूलतः परिवास्य मूलत उपवेषं करोतीति परिवासनान्वितस्यापि मूलत इत्यस्य उपवेषं करोतीत्यनेनापि अन्वयस्याङ्गीकृतत्वात् । जीवहृदयगुहावर्तित्वप्रतिपादनेऽपि जीवभेदसिद्धेश्च । नहि जीवस्यैव जीवगुहावर्तित्वप्रतिपादने प्रयोजनमस्ति । ननु 'न जायत' इत्युपन्यस्तस्यात्मनः जायमानवाचिजन्तुशब्देन परामर्शस्यानुपपन्नतया अस्य जन्तोरित्यस्य प्रत्यक्षादिसन्निधापितदेहपरताया एव वक्तव्यत्वेन तद्गुहाहित आत्मा प्रागुपन्यस्तो जीव एवास्तु । न च कर्तृत्वभोक्तृत्वादिविशिष्टतया सदा अहमिति भासमाने जीवे 'कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति' 'क इत्था वेद यत्र सः' इति उत्तरसन्दर्भप्रतिपाद्यदुर्विज्ञानत्वं कथमन्वेत्विति वाच्यम् । जीवस्य कर्तृत्वादिविशिष्टतया सर्वलोकविदितत्वेपि मुक्तप्राप्यब्रह्मस्वरूपविशिष्टतया दुर्ज्ञानत्वसंभवादिति चेन्न । 'प्राणी तु चेतनो जन्मी जन्तुजन्यशरीरिण' इति जन्तु-

शब्दस्य चेतनपर्यायतया प्रकृतजीववाचित्वसंभवात् । अस्येति शब्दस्य च पूर्वसन्दर्भोपस्थापितप्रत्यगात्मविषयत्वसंभवे प्रत्यक्षाद्युपस्थापितदेहविषयत्वाश्रयणस्यायुक्तत्वात् । अत्यन्ताणुत्वमहत्त्वयोः 'एष म आत्मान्तर्हृदये अणीयान् व्रीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वा एष म आत्मान्तर्हृदये ज्यायान् पृथिव्या ज्यायानन्तरिक्षात् ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः' इत्यादिषु परमात्मधर्मतया अणोरणीयानिति मन्त्रप्रतिपाद्यस्य जीवत्वशङ्काया असंभवात् । नुनु 'नेतरोऽनुपपत्ते' रिति सूत्रे 'सह ब्रह्मणा विपश्चिते' ति वाक्यश्रुतविपश्चित्त्वस्य ब्रह्मासाधारणलिङ्गत्वस्य भाष्ये प्रतिपादितत्वात् 'न जायते म्रियते वा विपश्चि' दिति मन्त्रस्यापि पररीत्या परमात्मपरत्वमेवास्तु । एवं सति 'अन्यत्र धर्मा'दिति प्रश्नस्य प्राप्यद्वयपरत्वं प्रतिवचनस्य प्राप्यद्वयपरत्वमाश्रित्य 'न जायत' इत्यादिमन्त्रद्वयस्य प्राप्यजीवस्वरूपपरत्वं, अणोरणीयानिति सन्दर्भस्य च परमात्मपरत्वमित्यादिपरिकल्पनक्लेशो नाश्रयणीय इति चेत्—न । हननादिप्रतिषेधाद्यनुपपत्त्या विपश्चिच्छब्दे मुख्यार्थत्यागस्यावश्यकत्वेन तन्मन्त्रद्वयस्याणोरणीयानित्यादिमन्त्रसन्दर्भस्य च एकविषयत्वासंभवात् । शिष्टमुत्तरत्र स्पष्टयिष्यते । **तमक्रतुं पश्यती**ति । **तं** – तादृशं परमात्मानं **अक्रतुः** – काम्यकर्मादिरहितस्सन् धातोः धारकस्य परमात्मनः प्रसादात् **आत्मनः महिमानं**—महत्त्वसंपादकं स्वसार्वज्ञ्यादिगुणाविर्भावहेतुभूतं परमात्मानं यदा पश्यति तदा वीतशोको भवतीत्यर्थः । द्युभ्वाद्यधिकरणे 'जुष्टं यदा पश्यत्यन्यमीशं' इति मन्त्रखण्डं प्रस्तुत्य 'अयं यदा स्वस्मादन्यं सर्वस्येशं प्रीयमाणमस्येश्वरस्य महिमानं च निखिलजगन्नियमनरूपं पश्यति तदा वीतशोको भवती'ति भगवता भाष्यकृता व्याख्यातत्वात् तदनुसारेणापि परमात्मनः निखिलजगन्नियमनरूपं महिमानं च यः पश्यति स वीतशोको भवतीत्यर्थः । धातुप्रसादाद्वीतशोको भवतीति वान्वयः । 'प्रसीदत्यच्युतस्तस्मिन्प्रसन्ने क्लेशसंक्षय' इति स्मृतेरिति द्रष्टव्यम् । 'अक्रतुं पश्यति धातुःप्रसादान्महिमानमीशम्' इति पाठे—**अक्रतुं**—कर्मकृतोत्कर्षापकर्षशून्यमित्यर्थः । **धातुः**—भगवतः ॥ २० ॥

आसीनो दूरं व्रजति शयानो याति सर्वतः । कस्तं मदामदं
देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

धातुप्रसादशब्दितभगवदनुग्रहशून्यस्य परमात्मतत्त्वमत्यन्तालौकिकत्वाद्दुरधिगममिति दर्शयति—**आसीनो दूरं व्रजति शयानो याति सर्वत** इति—सर्वात्म-

कत्वेन इतरत्र विरुद्धतया प्रतीयमाना अप्यासीनत्वदूरगन्तृत्वादिधर्मा जीवद्वारा तत्र सन्तीति भावः । **कस्त**मिति । हर्षाहर्षविरुद्धधर्ममध्यस्थं तं परमात्मप्रसादानुगृहीत-मादृशजनादन्यः को वा ज्ञातेत्यर्थः ॥ २१ ॥

अशरीरꣳ शरीरेष्वनवस्थेष्ववस्थितम् । महान्तं विभुमात्मानं
मत्वा धीरो न शोचति ॥ २२ ॥

अशरीरमिति । कर्मकृतशरीररहितं, **अनवस्थेषु**—अस्थिरेषु, नित्यत्वेन तत्र स्थितं **महान्तं विभुं**—महावैभवशालिनं आत्मानं मत्वा धीरो न शोचति ॥ २२ ॥

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूꣳ स्वाम् ॥२३॥

ईदृशात्मप्राप्त्युपायं दर्शयति—**नायमात्मेति** । अत्र प्रवचनशब्देन मननस्यैव ग्रहीतुमुचितत्वादध्यापनरूपस्य प्रवचनस्य हेतुत्वाप्रसक्तेश्च तथैव व्यासार्यैर्विवृतत्वाच्च प्रवचनं मननम् । **यमेवैष वृणुते तेन लभ्यः** । एषः परमात्मा यं साधकं प्रार्थयते तेन लभ्यः प्रार्थनीयपुंसा लभ्य इत्यर्थः । तत्प्रार्थनीयत्वं च तत्प्रियतमस्यैव पुंसः । तत्प्रियतमत्वं च तत्प्रीतिमत एव । ततश्च भगवद्विषयिणी उपासकस्य प्रीतिः भगवत उपासके प्रीतिमुत्पाद्य तत्प्राप्तिहेतुर्भवतीत्यर्थः । **तस्यैष आत्मा विवृणुते तनूं स्वाम्**—तस्य उपासकस्य एष आत्मा परमात्मा स्वरूपं प्रकाशयति स्वात्मानं प्रयच्छतीत्यर्थः । वृणुते इति पाठेपि स एवार्थः ॥ २३ ॥

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः । नाशान्तमानसो
वापि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

परमात्मप्राप्तिहेतुभूतोपासनाङ्गतया कांश्चिद्धर्मानुपदिशति—**नाविरतो दुश्चरितादिति**। परदारपरद्रव्यापहारादनिवृत्तः अनुपशान्तकामक्रोधवेगः नानाविधव्यापारविक्षिप्त-तयाऽनवहितचित्तः अनिगृहीतमनाश्च **एनं**—परमात्मानं प्रज्ञानेन नाप्नुयादित्यर्थः । पुरुषार्थस्यैवानृतवदननिषेधस्य दर्शपूर्णमासप्रकरणे क्रत्वङ्गतया 'नानृतं वदे' दिति निषेधवत् पुरुषार्थस्यापि दुश्चरितविरत्यादेरुपासनाङ्गतया विधानमुपपद्यते । ततश्च यस्तु पुरुषार्थमपि दुश्चरितनिषेधमतिलङ्घ्य परमात्मोपासनमविगुणं चिकीर्षति तस्य दुश्चरितनिषेधरूपाङ्गवैगुण्यादुपासनसाद्गुण्यं न सिद्ध्यतीत्यर्थः ॥ २४ ॥

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः । मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

॥ इति द्वितीया वल्ली ॥

यस्य ब्रह्मचेति । ब्रह्म च क्षत्रं च—ब्रह्मक्षत्राख्यवर्णद्वयोपलक्षितकृत्स्नचराचरात्मकमिदं जगत् । **यस्य ओदनो भवति**—यस्य विनाश्यो भवतीत्यर्थः । यस्य मृत्युः स्वयमद्यमानत्वे सति अन्यस्यादनहेतुर्भवति, **सः** निखिलचराचरसंहर्ता परमात्मा **यत्र** यस्मिन् प्रकारे स्थितः यत्प्रकारविशिष्टः तं प्रकारमित्थमिति को वेदेत्यर्थः । ननु ब्रह्मक्षत्रपदेन कृत्स्नचराचरग्रहणे किं बीजमिति चेदुच्यते । ब्रह्म च क्षत्रं च ओदन इत्युक्ते ब्राह्मणक्षत्रियवर्णयोः किंचित्प्रति ओदनशब्दमुख्यार्थत्वासंभवात् ओदनशब्देन भोग्यत्वं वा विनाश्यत्वं वा लक्षणीयम् । न हि ब्रह्मक्षत्रमात्रभोक्ता तन्मात्रसंहर्ता वा कश्चिज्जीवो वा परमात्मा वाऽस्ति । नन्वन्तरादित्यविद्यायां 'ये चामुष्मात्पराञ्चो लोकास्तेषाञ्चेष्ट' इति सर्वलोकेश्वरे परमात्मनि उपासनार्थं लोकविशेषेशितृत्वश्रवणवत् सर्वसंहर्तर्यपि परमात्मनि ब्रह्मक्षत्रसंहरणमुपासनार्थमुपदिश्यतामितिचेन्न । तद्वदस्योपासनाप्रकरणत्वासंभवात् । अतः ब्रह्मक्षत्रग्रहणस्य चराचरमात्रोपलक्षणत्वं युक्तम् । उक्तं च सूत्रकृता 'अत्ता चराचरग्रहणात्' इति । नन्वेवमपि ओदनशब्देन किमिति विनाश्यत्वं लक्ष्यते । गौणत्वमपि शब्दस्य साधारणगुणमपहाय असाधारणगुणेनैव निर्वाह्यम् । नह्यग्निर्माणवक इत्यत्र अग्निशब्देन पैङ्गल्यादेरिव द्रव्यत्वादेरुपस्थितिरस्ति । अत एव 'प्रैतु होतुश्चमसः प्र ब्रह्मणः प्रोद्गातॄणां प्र यजमानस्ये' त्यध्वर्युप्रैषे उद्गातृशब्दस्य बहुवचनानुरोधेन बहुषु वृत्तौ वक्तव्यायां षोडशर्त्विक्साधारणाकारं विहाय उद्गातृगणमात्रलक्षणा पूर्वतन्त्रे वर्णिता । तद्वदिहापि ब्रह्मक्षत्रयोरोदनशब्दमुख्यार्थत्वासंभवेपि भोज्यत्वभोग्यत्वरूपान्तरङ्गाकारस्यैव लक्षणयाऽपि ग्रहणं युक्तम् । नत्वत्यन्तबहिरङ्गस्य विनाश्यत्वाकारस्य, येन निखिलचराचरसंहर्ता परमात्माऽत्र वाक्ये प्रतीयेतेति चेत् उच्यते । यद्यपि विनाश्यत्वं साधारणाकारः, तथापि मृत्युर्यस्योपसेचनमिति वाक्यशेषानुरोधात् साधारणोऽपि गौण्या वृत्त्या लक्षयितुमुचितः । ननु उपसेचनशब्दापेक्षया ओदनशब्दस्य मुख्यत्वात् ओदनशब्दस्वारस्यानुरोधेन असाधारणाकाररूपभोग्यत्वे लक्षिते जघन्यमुपसेचनपदमबाधकत्वाभिप्रायेण कथञ्चिन्नीय-

ताम् । अतः ब्रह्मक्षत्रभोक्ता यः यस्य च मृत्युरवाधकः सोऽस्मिन्मन्त्रे प्रतिपाद्यः भोक्तृत्वं च जीवस्यैवेति स एवास्मिन्मन्त्रे प्रतिपाद्यतामिति चेत्—उच्यते। उपसेचनत्वेन रूपितस्य मृत्योः ओदनत्वरूपितेन ब्रह्मक्षत्रशब्दितेन दध्यन्नवत् प्रतीतसम्बन्धस्य सर्वात्मना बाधप्रसङ्गात् । नहि यस्य ब्रह्म क्षत्रं च भोग्यं यस्य च मृत्युरबाधक इत्युक्ते मृत्योः ब्रह्मक्षत्रस्य च सम्बन्धः प्रतीयते । अतः उपसेचनशब्दस्य ओदनशब्दापेक्षया जघन्यत्वेपि अबाधकत्वरूपसाधारणगुणं विहाय स्वयमद्यमानत्वे सति अन्यादनहेतुत्वरूपासाधारणरूप एव ग्राह्यः । ततश्च एकवाक्यान्तर्गतचरमश्रुतोपसेचनपदानुसारेण ओदनशब्देनापि विनाश्यत्वमेव लक्षणीयम् । स्वबुद्ध्युपस्थापनीयविशेषाकाररूपगुणग्रहणादपि एकवाक्यतापन्नपदान्तरोपस्थापितगुणग्रहणस्यैव बुद्धिलाघवेन एकवाक्यतासामर्थ्यानुरोधेन च न्याय्यत्वादित्यस्यार्थस्य अत्त्रधिकरणे निर्णीतत्वादित्यलं पल्लवितेन ॥ २५ ॥

॥ इति द्वितीयवल्लीव्याख्या ॥

॥ अथ तृतीया वल्ली ॥

हरिः ओं ॥ ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्ध्ये । छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

'क इत्था वेद यत्र सः' इति अस्य दुर्ज्ञानत्वे, अत्र इत्थमास्ते इत्यस्यार्थस्य दुर्बोधत्वेन न वयं तदुपासने शक्ताः इति मन्यमानं प्रति उपास्योपासकयोरेकगुहानुप्रवेशेन परमात्मनस्सूपास्यत्वाद्वयमपि उपासितुं शक्ता इति द्वाभ्यां मन्त्राभ्यां दर्शयति—**ऋतं पिबन्ता**वित्यादिना । सत्यपदवाच्यावश्यंभाविकर्मफलमनुभवन्तौ सुकृतसाध्ये लोके अस्मिन्नेव लोके वर्तमानौ हृदयकुहरं प्रविष्टौ तत्रापि परमाकाशे **परार्ध्ये** — परार्धं सङ्ख्याया उत्तरावधिः तदर्हतीति परार्ध्यम्, उत्कृष्ट इत्यर्थः । तादृशे हार्दाकाशे वर्तमानौ । छायातपशब्दाभ्यां ज्ञाज्ञौ लक्ष्येते । अज्ञशब्देन जीवनिर्देशस्य चायमभिप्रायः । उपास्योपासकयोरेक-

गुहावर्तित्वे तयोरेव प्राप्यप्राप्तृतया प्राप्यस्य च तत्प्राप्तिसाधनरथत्वेन रूपिते शरीरेऽवस्थानमयुक्तम् । न हि रथेन प्राप्तव्योऽर्थः रथस्थो भवतीति शङ्का न कार्या । प्राप्यस्य परमात्मनः तत्रावस्थितत्वेपि जीवस्य 'पराभिध्यानात्तु तिरोहित' मित्युक्तरीत्या परमात्मसङ्कल्पमूलकर्मरूपाविद्यावेष्टिततया तदनुभवलक्षण-तत्प्राप्तेरभावेन प्राप्तृप्राप्ययोर्जीवपरयोः रथत्वरूपितशरीरान्तर्वर्त्येकगुहावर्तित्वकथने नानुपपत्तिरिति । **पञ्चाग्नयो ये च त्रिणाचिकेताः**—पञ्चाग्निशुश्रूषापरिशुद्धान्तः-करणाः । **त्रिणाचिकेताः**—उक्तोऽर्थः । एवंभूता ब्रह्मविदो वदन्तीत्यर्थः । केवलपञ्चाग्नित्रिणाचिकेतानामीदृशपरमात्मप्रतिपादनासामर्थ्यात् ब्रह्मविदामेव पञ्चाग्नि-त्वत्रिणाचिकेतत्वे विशेषणे । अस्य मन्त्रस्य जीवपरमात्मपरत्वं सूत्रितं— 'गुहां प्रविष्टावात्माना' विति । ननु कर्मफलभोगशून्ये परमात्मनि 'ऋतं पिबन्ता' विति निर्दिष्टकर्मभोक्तृत्वासंभवात्, सुकृतसाध्यलोकवर्तित्वगुहावच्छिन्नत्वयोस्सर्वगते परस्मिन् ब्रह्मण्यसंभवात्, छायातपनिर्दिष्टाप्रकाशत्वप्रकाशत्वयोरपि जीवपरमात्मपरत्वे असंभवात्, बुद्धिजीवपरत्वे तु तस्य सर्वस्याप्युपपत्तेः, कर्मफलभोगकरणे कर्तृत्वोपचारेण पिबन्ता-विति निर्देशस्याप्युपपत्तेः बुद्धिजीवपरत्वमेवास्य मन्त्रस्य युज्यत इति चेत्—एवमेवहि 'गुहां प्रविष्टा' विति सूत्रे आशङ्क्य संख्याश्रवणे सत्येकस्मिन् संप्रतिपन्ने द्विती-याकांक्षायां प्रतिपन्नजातिमुपजीव्य व्यक्तिविशेषपरिग्रहे बुद्धिलाघवाद्विजातीयपरिग्रहे जातिव्यक्तिबुद्धिद्वयापेक्षया गौरवात् संप्रतिपन्नजातीयपरिग्रहो युक्तः । लोके 'ष्यस्य गोर्द्वितीयोऽन्वेष्टव्यः' इत्यादौ तथा दर्शनात् । तथाच ऋतपानलिङ्गावगतस्य जीवस्य द्वितीयः चेतनत्वेन तत्सजातीयः परमात्मैव ग्राह्यः । परमात्मनः प्रयोजककर्तृतया पिबन्ताविति निर्देशस्यापि संभवात्, अन्तःकरणे स्वतन्त्रकर्तृत्व-प्रयोजककर्तृत्वयोरभावेन पिबन्ताविति निर्देशस्य सर्वथाप्यसंभवात्, सर्वगते ब्रह्मणि सुकृतसाध्यलोकवर्तित्व-स्यापि संभवात्, अस्मिन्नेव प्रकरणे 'गुहाहितं गह्वरेष्ठ'मिति परमात्मनो गुहाप्रवेश-श्रवणेन गुहाप्रवेशस्याप्युपपत्तेः, छायातपशब्दाभ्यां किञ्चिद्ज्ञसर्वज्ञयोः प्रतिपादन-संभवात् जीवपरमात्मपर एवायं मन्त्र इति समर्थितत्वात् न त्वदुक्तशङ्कावकाशः । 'तयोरन्यः पिप्पलं स्वाद्वत्तीति सत्त्व' मिति पैङ्गिरहस्यब्राह्मणानुसारेण 'द्वा सुपर्णे 'ति मन्त्रस्य बुद्धिजीवपरत्वात्, 'इयदामननात्' इत्यधिकरणे ऋतं पिबन्ताविति मन्त्रस्य 'द्वा सुपर्णे 'ति मन्त्रैकार्थ्यस्य प्रतिपादितत्वात् अयमपि मन्त्रः बुद्धिजीवपर इत्यस्या-

श्शङ्कायाः 'गुहां प्रविष्टावात्माना' विति सूत्रकृतैव निराकृतत्वात्। किञ्च जीवे गुहाप्रवेशस्य बुद्ध्युपाधिकतया स्वतःप्रवेशवत्या बुद्ध्या सह जीवस्य 'गुहां प्रविष्टा' विति गुहाप्रवेशवर्णनं न सङ्गच्छते। उपष्टंभकाधीनगुरुत्वशालिनि सुवर्णे गुरु सुवर्णमिति व्यवहारसम्भवेऽप्युपष्टम्भकसुवर्णे गुरुणी इति व्यवहारादर्शनात्। अत एव परपक्षे सूत्रानुसारेण अस्य मन्त्रस्य जीवपरमात्मपरतया कृतं योजनान्तरमप्यनुपपन्नम्। 'अनेन जीवेनात्मनानुप्रविश्ये' ति श्रुत्यनुसारेण परमात्मनो जीवभावेनानुप्रवेशेपि परमात्मरूपेणानुप्रवेशाभावात् जीवपरमात्मानौ गुहां प्रविष्टाविति निर्देशानुपपत्तेः। जीवभावेन ब्रह्मणस्संसारमभिप्रेत्य ब्रह्म संसरतीति व्यवहारसत्त्वेपि जीवब्रह्मणी संसरत इति व्यवहारासंभवात्। 'जीवेशावाभासेन करोति माया चाविद्या च स्वयमेव भवति, कार्योपाधिरयं जीवः कारणोपाधिरीश्वरः' इति वचनानुसारेण प्रति(परि)गृहीते अविद्याया वा अन्तःकरणस्य वा जीवोपाधित्वमिति पक्षद्वयेपि नाविद्यान्तःकरणयोः प्रतिबिम्बोपाधित्वं युज्यते। स्वच्छद्रव्यप्रतिहतिपरावृत्तनायनरश्मिगृह्यमाणस्यैव प्रतिबिम्बशब्दार्थतया अचाक्षुषस्य चैतन्यस्य प्रतिबिम्बत्वासंभवेन अविद्याप्रतिबिम्बोऽन्तःकरणप्रतिबिम्बो वा जीव इत्याश्रयणायोगात्। अतोऽविद्यावच्छिन्नः अन्तःकरणावच्छिन्नो वा जीव इति पक्षद्वयमेव परिशिष्यते। तत्र च हृदयगुहायां अविद्यान्तःकरणाभ्यामवच्छिन्नत्वेन अनवच्छिन्नपरमात्मनो गुहाप्रवेशवर्णनश्रुतेर्वाऽन्तर्यामिब्राह्मणस्य वा नाञ्जस्यमित्यलमतिचर्चया। प्रकृतमनुसरामः ॥ १ ॥

यस्सेतुरीजानानामक्षरं ब्रह्म यत्परम्। अभयं तितीर्षतां
पारं नाचिकेतꣳ शकेमहि ॥ २ ॥

यस्सेतुरिति। यः **सेतुः**—आधारभूतः कर्मफलप्रद इत्यर्थः। **ईजानानामिति** कानजन्तः शब्दः। **अक्षरं ब्रह्म यत्परं**—यन्निर्विकारं परं ब्रह्म। **अभयं तितीर्षतां पारं**—संसारसागरं तितीर्षतां निर्भयं दृढं तीरं। **नाचिकेतं शकेमहि**—नाचिकेताग्निप्राप्यमुपासितुं शक्ताः स्म इत्यर्थः। शकेर्व्यत्ययेन शप्। नाचिकेतं शकेमहीत्यस्य मन्त्रखण्डस्य तथैव भाष्यकृता व्याख्यातत्वात्। अतः दुरुपास्यत्वबुद्ध्या न भेतव्यमिति भावः ॥ २ ॥

आत्मानꣳ रथिनं विद्धि शरीरं रथमेव तु। बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

'आत्मानं रथिनं विद्धी ' त्यादिना 'सोध्वनः पारमाप्नोती 'त्यन्तेन संसाराध्वपारभूतवैष्णवपरमपदप्राप्तौ परिकरमुपदिशन् प्राप्तृस्वरूपमुपदिशति—**आत्मानं रथिनं विद्धीति**। शरीराधिष्ठातारं रथिनं विद्धि। शरीरमेव च रथं विद्धीत्यर्थः। बुद्धिशब्दिताध्यवसायाधीनत्वाद्देहप्रवृत्तेः तस्यास्सारथित्वमिति भावः। **प्रग्रहः**—रशना ॥

इन्द्रियाणि हयानाहुर्विषयाꣳस्तेषु गोचरान्। आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

इन्द्रियाणि हयानाहुः—स्पष्टोर्थः। **विषयांस्तेषु गोचरान्**—तेषु इन्द्रियेषु हयत्वेन रूपितेषु **गोचरान्** मार्गान् शब्दादिविषयान् विद्धीत्यर्थः। रथसारथिहयप्रग्रहत्वेन रूपितानां शरीरेन्द्रियमनोबुद्धीनामभावे रथित्वेन रूपितस्योदासीनस्यात्मनो गमनरूपलौकिकवैदिकक्रियाकर्तृत्वमेव नास्तीत्येतत् सुप्रसिद्धत्वेन दर्शयति—**आत्मेन्द्रियेति**। आत्मशब्दो देहपरः। मनश्शब्दस्तत्कार्यबुद्धेरप्युपलक्षकः। पूर्वमन्त्रे बुद्धेरपि सारथित्वेन निर्दिष्टत्वात्। भोक्ता कर्तृत्वभोक्तृत्ववानित्यर्थः। नहि केवलस्यात्मनः कर्तृत्वं भोक्तृत्वं वाऽस्तीति भावः ॥ ४ ॥

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा। तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा। तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥

शरीरादेः रथत्वादिरूपणस्य प्रयोजनमाह—**यस्त्वविज्ञानवानित्यादिना** मन्त्रद्वयेन। लोके हि समीचीनसारथिप्रग्रहवतः अश्वा वशीकृता भवन्ति। एवं सारथिप्रग्रहत्वेन रूपितयोर्विज्ञानमनसोस्सामीचीन्ये अश्वत्वेन रूपितानि इन्द्रियाणि वश्यानि भवन्ति। नान्यथेत्यर्थः ॥ ५+६ ॥

यस्त्वविज्ञानवान्भवत्यमनस्कस्सदाऽशुचिः। न स तत्पदमाप्नोति सꣳसारं चाधिगच्छति ॥ ७ ॥

यस्तु विज्ञानवान्भवति समनस्कस्सदा शुचिः। स तु तत्पद-
माप्नोति यस्माद्भूयो न जायते ॥ ८ ॥

हयत्वेन रूपितानामिन्द्रियाणां वशीकरणतदभावयोः प्रयोजनं दर्शयति मन्त्रद्वयेन—**यस्त्वविज्ञानवानित्यादिना** । **अमनस्कः**—अनिगृहीतमनाः । अत एवाशुचिः सर्वदा विपरीतचिन्ताप्रवणत्वादित्यर्थः । न केवलं जिगमिषितप्राप्त्यभावमात्रं, प्रत्युत गहनं संसारकान्तारमेव प्राप्यतीत्यर्थः ॥ ७+८ ॥

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः । सोऽध्वनः पारमाप्नोति
तद्विष्णोः परमं पदम् ॥ ९ ॥

किं तत्पदमित्याकांक्षायां तत्पदं दर्शयन्नुपसंहरति— **विज्ञानसारथिरिति** । समीचीनविज्ञानमनश्शाली संसाराध्वपारभूतं परमात्मस्वरूपं प्राप्नोतीत्यर्थः ॥ ९ ॥

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । मनसश्च परा
बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

महतः परमव्यक्तमव्यक्तात्पुरुषः परः । पुरुषान्न परं किञ्चि-
त्सा काष्ठा सा परा गतिः ॥ ११ ॥

वशीकार्यत्वाय रथादिरूपितेषु शरीरादिषु यानि येभ्यो वशीकार्यतायां प्रधानानि तान्युच्यन्ते—**इन्द्रियेभ्यः परा** इत्यादिमन्त्रद्वयेन । अस्य मन्त्रद्वयस्यार्थो भगवता भाष्यकृता आनुमानिकाधिकरणे उक्तः । इत्थं हि तत्र भाष्यम्—‘ तेषु रथादिरूपित-शरीरादिषु यानि येभ्यो वशीकार्यतायां प्रधानानि तान्युच्यन्ते इन्द्रियेभ्यः परा इत्यादिना । तत्र हयत्वेन रूपितेभ्य इन्द्रियेभ्यो गोचरत्वेन रूपिता विषया वशीकार्यत्वे पराः । वश्येन्द्रियस्यापि विषयसन्निधाविन्द्रियाणां दुर्निग्रहत्वात् । तेभ्योपि परं प्रग्रहरूपितं मनः । मनसि विषयप्रवणे विषयासन्निधानस्याप्यकिंचित्करत्वात् । तस्मादपि सारथित्वरूपिता बुद्धिः परा । अध्यवसायाभावे मनसोप्यकिंचित्करत्वात् । तस्या अपि रथित्वेन रूपित आत्मा कर्तृत्वेन प्राधान्यात्परः । सर्वस्यात्मेच्छायत्तत्वात् आत्मैव महानिति विशेष्यते । तस्मादपि रथरूपितं शरीरं परम् । तदायत्तत्वा-ज्जीवस्य सकलपुरुषार्थप्रवृत्तीनाम् । तस्मादपि परः सर्वान्तरात्मभूतोऽन्तर्यामी

अध्वनः पारभूतः परमपुरुषः । यथोक्तस्यात्मपर्यन्तस्य तत्संकल्पायत्तप्रवृत्तित्वात् । स खल्वन्तर्यामितया उपासनस्यापि निर्वर्तकः । 'परात्तु तच्छ्रुते' रिति हि जीवात्मनः कर्तृत्वं परमपुरुषायत्तमिति वक्ष्यते। वशीकार्योपासननिर्वृत्त्युपायकाष्ठाभूतः परमप्राप्यश्च स एव। तदिदमुच्यते 'पुरुषान्न परं किंचित्सा काष्ठा सा परा गति' रिति । तथा अन्तर्यामिब्राह्मणे 'य आत्मानि तिष्ठ'न्नित्यादिभिः सर्वं साक्षात्कुर्वन् सर्वं नियमयतीत्युक्त्वा 'नान्योऽतोस्ति द्रष्टे' ति नियन्त्नन्तरं निषिध्यते । भगवद्गीतासु च 'अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् । विविधा च पृथक्चेष्टा दैवं चैवात्र पञ्चम' मिति । दैवमत्र पुरुषोत्तम एव । 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तःस्मृतिज्ञानिमपोहनं चे' ति वचनात् । तस्य च वशीकरणं तच्छरणागतिरेव । यथाह 'ईश्वरस्सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ तमेव शरणं गच्छे' ति । तदेवं 'आत्मानं रथिनं विद्धी' त्यादिना रथ्यादिरूपकविन्यस्ता इन्द्रियादयः इन्द्रियेभ्यः परा ह्यर्था इत्यत्र स्वशब्दैरेव प्रत्यभिज्ञायन्ते, न रथरूपितं शरीरमिति परिशेषात्तदव्यक्तशब्देनोच्यते 'इति ॥ १०+११ ॥

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते । दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

एष सर्वेषु भूतेष्विति । सर्वेषु भूतेषु आत्मतया वर्तमानोसौ गुणत्रयमायातिरोहितत्वेन अजितबाह्यान्तःकरणानां न यथावत्प्रकाशते । **अग्र्यया**—ऐकाग्र्ययुक्तया बाह्याभ्यन्तरव्यापाररहितया **सूक्ष्मया**—सूक्ष्मार्थविवेचनशक्तया सूक्ष्मदर्शनशीलैर्दृश्यत इत्यर्थः ॥ १२ ॥

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेद् ज्ञान आत्मनि । ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १३ ॥

बाह्याभ्यन्तरकरणव्यापारराहित्यप्रकारं 'अध्यात्मयोगाधिगमे' नेति निर्दिष्टजीवस्वरूपज्ञानप्रकारञ्च दर्शयति—**यच्छेद्वाङ्मनसी**त्यादिना। इम मन्त्रं प्रस्तुत्येत्थं हि(?) भाष्यकृता 'हयादिरूपितानामिन्द्रियादीमां वशीकरणप्रकारोयमुच्यते । **यच्छेद्वाङ्मनसी**—वाचं मनसि नियच्छेत् । वाक्पूर्वकाणि कर्मेन्द्रियाणि ज्ञानेद्रियाणि च मनसि नियच्छेदित्यर्थः । वाक्छब्दे द्वितीयायाः 'सुपां सुलुगि' त्यादिना लुक् ।

मनसी इति सप्तम्याश्छान्दसो दीर्घः । **तद्यच्छेत् ज्ञान आत्मनि**—तत् मनः बुद्धौ नियच्छेत् । ज्ञानशब्देनात्र पूर्वोक्ता बुद्धिरभिधीयते । ज्ञान आत्मनीति व्यधिकरणे सप्तम्यौ । आत्मनि वर्तमाने ज्ञाने नियच्छेदित्यर्थः । **ज्ञानमात्मनि महति नियच्छेत्**—बुद्धिं कर्तरि महति आत्मनि नियच्छेत् । **तद्यच्छेच्छान्त आत्मनि**—तं कर्तारं परस्मिन् ब्रह्मणि सर्वान्तर्यामिणि नियच्छेत् । व्यत्ययेन तदिति नपुंसकलिङ्गता । एवंभूतेन रथिना वैष्णवं पदं गन्तव्यमित्यर्थः ' इति भाषितम् । विवृतञ्च श्रुतप्रकाशिकायाम्—'वाचो मनसि नियमनं मनोननुगुणप्रवृत्तिवैमुख्यापादनम् । मनसः बुद्धौ नियमनं व्यवसायानुगुणप्रवृत्तितापादनम् । बुद्धिश्चार्थेषु हेयत्वाध्यवसायरूपा । तस्याः बुद्धेरात्मनि नियमनं नाम स एवोपादेयतया साक्षात्कार्य इत्येतदर्थविषयत्वापादनम् । शान्ते स्वत ऊर्मिषट्कप्रतिभटे । शान्त आत्मनि महत आत्मनो जीवस्य नियमनं नाम तच्छेषताप्रतिपत्ति ' रिति । 'आत्मशब्दस्य पुल्लिङ्गत्वात् पुल्लिङ्गतच्छब्देन निर्देष्टव्ये छान्दसत्वाल्लिङ्गव्यत्ययः' इति । ननु भाष्ये ज्ञान आत्मनीति व्यधिकरणे सप्तम्यौ, आत्मनि वर्तमाने ज्ञाने नियच्छेदित्यर्थः' इत्युक्तिरयुक्ता; अव्यावर्तकत्वादात्मनीति विशेषणस्य । आत्मन्यवर्तमानज्ञानस्यैवाभावात् । न च 'तद्यच्छेत् ज्ञान' इत्येतावत्युक्ते आत्मस्वरूपज्ञानभ्रान्तिस्स्यात् । अतः ज्ञान आत्मनीत्युक्तमिति वक्तुं शक्यम् । तथा सति तस्या एव भ्रान्तेः सामानाधिकरण्ययोजनया दृढीकरणप्रसङ्गात् । नह्यात्मनीत्यनेन आत्मभ्रान्तिर्व्युदस्यते । न च आत्मनि वर्तमान इति भाष्यस्य आत्मनि विषयविषयिभावलक्षणसम्बन्धेन वर्तमान इत्यर्थः । आत्मविषयज्ञान इति यावत् । अतो व्यावर्तकतया न वैयर्थ्यदोष इति वाच्यम् । तथासति 'ज्ञानमात्मनि महति नियच्छे'दित्यस्य वैयर्थ्यापातात् । तदर्थस्य अनेनैव सिद्धेरिति चेत्—उच्यते । अयमभिप्रायो भाष्यकारस्य—तद्यच्छेत् ज्ञान आत्मनीत्यत्र आत्मनीति विषयसप्तमी । तच्चात्मविषयकज्ञानं, 'आत्मा उपादेयः तदतिरिक्ता अर्था हेया' इत्येवंरूपम् । तच्चार्थेषु हेयताध्यवसायरूपा बुद्धिरिति श्रुतप्रकाशिकायां व्यक्तम् । अस्य चात्मानात्मविषयकाहेयहेयताध्यवसायरूपस्य ज्ञानस्य महत्यात्मनि नियमनं नाम स एवोपादेयतया साक्षात्कार्य इत्येतदर्थविषयत्वापादनमिति तत्रैव श्रुतप्रकाशिकायामुक्तत्वात् वाक्यद्वयस्यापि सप्रयोजनतया त्वदुक्तवैयर्थ्यशङ्कानवकाश इति ॥ १३ ॥

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत । क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

एवं वशीकरणप्रकारमुपदिश्य अधिकारिपुरुषानभिमुखीकरोति — **उत्तिष्ठत जाग्रतेति** । आत्मज्ञानाभिमुखा भवत । अज्ञाननिद्रायाः क्षमं कुरुत । **वरान्**—श्रेष्ठान् आचार्यानुपसंगम्यात्मतत्त्वं निबोधत । यद्वा उपासिताद्भगवतो वा ब्रह्मविद्भ्यो वा 'देवतापारमार्थ्यं च यथावद्वेत्स्यते भवानि' त्येवंरूपान् वरान् प्राप्य ज्ञेयमात्मतत्वं निबोधत । नोदासितव्यमिति भावः । **क्षुरस्येति** । ज्ञानिनः तत् आत्मतत्वं दुर्गमं पंथानं वर्णयन्ति । तत् कस्य हेतोः, यत आमतत्त्वं, **क्षुरस्य**—आयुधविशेषस्य **धारा**—अग्रम्, **निशिता**—तीक्ष्णा, **दुरत्यया**—अनतिक्रमणीया । तीक्ष्णक्षुराग्रे सञ्चरतः पुंसो यथा कियत्यप्यनवधाने आत्मनाशो भवति, एवमिहात्मस्वरूपावगतिदशायां स्वल्पेप्यनवधानापराधे आत्मनाशो भवतीति भावः ॥ १४ ॥

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् । अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात्प्रमुच्यते ॥ १५ ॥

उपसंहरति—**अशब्दमस्पर्शमिति** । अत्र नित्यमित्येतत् अशब्दमित्यादौ प्रत्येकमभिसंबध्यते । अशब्दत्वादिवशादेव कालवदव्ययम् । अवयवापचयशून्यमित्यर्थः । महत इत्यनेन 'आत्मनि महति नियच्छे' दिति पूर्वमन्त्रनिर्दिष्टो जीवो गृह्यते । **ध्रुवं**—स्थिरम् । **निचाय्य**—दृष्ट्वा दर्शनसमानाकारोपासनेन विषयीकृत्येत्यर्थः । **मृत्युमुखादिति** । भीषणात्संसारादित्यर्थः ॥ १५ ॥

नाचिकेतमुपाख्यानं मृत्युप्रोक्तꣳसनातनम् । उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

उपसंहरति—**नाचिकेतमिति** । नचिकेतसा प्राप्तं नाचिकेतम् । **मृत्युप्रोक्तं**—मृत्योः प्रवक्तृत्वमेव, न स्वतन्त्रवक्तृत्वम् । अतस्सनातनम् । अपौरुषेयत्वात् प्रवाहरूपेण नित्यमित्यर्थः ॥ १६ ॥

य इदं परमं गुह्यं श्रावयेत् ब्रह्मसंसदि । प्रयतःश्राद्धकाले वा तदानन्त्याय कल्पते ॥ तदानन्त्याय कल्पत इति ॥१७॥

॥ इति तृतीया वल्ली ॥
॥ इति प्रथमोध्यायः ॥

य इदमिति । ब्रह्मसंसदि—ब्राह्मणसमाजे ॥ १७ ॥

॥ इति तृतीयवल्लीभाष्यं समाप्तम् ॥

॥ इति कठोपनिषदि प्रथमाध्यायभाष्यम् ॥

॥ अथ द्वितीयोध्यायः चतुर्थवल्ली ॥

हरिः ओं ॥ पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ्पश्यन्ति-नान्तरात्मन् । कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्त-चक्षुरमृतत्वमिच्छन् ॥ १ ॥

'उत्तिष्ठत जाग्रते' ति प्रोत्साहनेपि आत्मस्वरूपविमुखान् पश्यन् शोचति—**पराञ्चीति । खानि** इन्द्रियाणि । **पराञ्चि**—परानञ्चतीति पराञ्चि, परप्रकाशकानि, न त्वात्मप्रकाशकानि । तत्र हेतुं वदन् शोचति—**व्यतृणत्स्वयंभूः**—स्वतन्त्र ईश्वरः इमानि स्वानि हिंसितवान् । 'तृह हिंसाया' मिति धातुः । यद्वा—धातूनामनेकार्थत्वात् परार्थप्रकाशकानि इन्द्रियाणि सृष्टवानित्यर्थः । **तस्मात्पराङ्पश्यन्ति नान्तरात्मन्**—पराङ्-पराच इति यावत् । पराग्रूपानात्मभूतान् पश्यन्ति उपलभन्ते अन्तरात्मानं नेत्यर्थः । यद्वा—पराङ्मुखानि भूत्वा विषयानेव पश्यन्तीत्यर्थः । पराङ् पश्यतीति पाठे लोकाभिप्रायमेकवचनम् । ईदृशेऽपि लोकस्वभावे नद्याः प्रतिस्रोतःप्रवृत्त इव कश्चित् पुरुषधौरेयः प्रत्यगात्मप्रवणोप्यस्तीत्याह—**कश्चिद्धीर** इति । प्रत्यञ्चमात्मानं पश्यतीत्यर्थः । छान्दसं परस्मैपदम् । अत एव वर्तमानार्थे लङुपपत्तिश्च । चक्षुश्शब्द इन्द्रियमात्रपरः । स्वस्वविषयव्यावृत्तेन्द्रियो मुमुक्षुरित्यर्थः ॥ १ ॥

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् । अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

पराच इति—**बालाः** अल्पप्रज्ञाः, बाह्यान् काम्यमानान्विषयानेवावगच्छन्ति । ते विस्तीर्णस्य संसारस्य बन्धनं यान्तीत्यर्थः । यद्वा विततस्य सर्वत्राप्रतिहताज्ञस्य मृत्योर्मम पाशं यान्तीत्यर्थः । **अथ धीरा इति** । अथशब्दः प्रकृतविषयार्थान्तरपरिग्रहे । धीमन्तः प्रत्यगात्मन्येव ध्रुवममृतत्वं विदित्वा इह संसारमण्डले अध्रुवेषु पदार्थेषु कमपि न प्रार्थयन्ते । प्रत्यकृतत्त्वज्ञस्य सर्वं जिहासितव्यमिति भावः । परमात्मनस्सर्वजीवगताहन्तास्पदत्वेन मुख्याहमर्थत्वात् प्रत्यक्त्वमस्तीति द्रष्टव्यम् ॥ २ ॥

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् । एतेनैव विजानाति किमत्र परिशिष्यते ॥ एतद्वै तत् ॥ ३ ॥

येनेति । मैथुनान् मिथुननिमित्तकसुखविशेषानित्यर्थः । निश्शेषं येन एतेनैव साधनेन जानातीत्यर्थः । 'तं देवा ज्योतिषां ज्योति' रिति रूपादिप्रकाशकानामिन्द्रियाणां तदनुगृहीतानामेव कार्यारम्भकत्वादिति भावः । **किमत्र परिशिष्यते**— किं तदप्रकाश्यमिति भावः । **एतद्वै तत्**—पूर्वं प्राप्यतया निर्दिष्टं तत्परमं पदं एतद्वै— एतदेव एतन्मन्त्रप्रतिपाद्यात्मस्वरूपमेवेत्यर्थः ॥ ३ ॥

स्वप्नान्तं जागरितान्तञ्चोभौ येनानुपश्यति । महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

स्वप्नान्तमिति । सकलं स्वप्नप्रपञ्चं जाग्रत्प्रपञ्चं च मन आदीन्द्रियभावमापन्नेन **येन** परमात्मना लोकः पश्यतीत्यर्थः । महान्तमित्यत्र तमिति शेषः । उक्तोऽर्थः ॥ ४ ॥

य इदं मध्वदं वेद आत्मानं जीवमन्तिकात् । ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥ एतद्वै तत् ॥ ५ ॥

य इदं मध्वदमिति । इदमिति लिङ्गव्यत्ययश्छान्दसः । इमं **मध्वदं**— 'ऋतं पिबन्ता' विति निर्दिष्टं कर्मफलभोक्तारं जीवात्मानं 'गुहां प्रविष्टा' वित्युक्तरीत्या तस्यान्तिके कालत्रयवर्तिचिदचिदीश्वरं च यो वेद तं दुष्कृतकारिणमपि

न निन्देदित्यर्थः । 'गुप्तिजिकद्भ्यस्सन्नि' त्यत्र जुगुप्साशब्दः निन्दार्थक उक्तः । 'जुगुप्साविरामप्रमादार्थाना' मिति पञ्चमी । एतद्वै तदिति पूर्ववत् ॥ ५ ॥

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत । गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत ॥ एतद्वै तत् ॥ ६ ॥

यः पूर्वं तपसो जातमिति ।

" अप एव ससर्जादौ तासु वीर्यमपासृजत् ।
तदण्डमभवद्धैमं सहस्रांशुसमप्रभम् ॥
तस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥"

इति स्मृत्युक्तरीत्या अद्भ्यः अपादानेभ्यः व्यष्टिसृष्टेः पूर्वं यः अजायत, तं, **तपसः**—सङ्कल्पमात्रादेव पूर्वं जातं 'यो देवानां प्रथमं पुरस्ताद्विश्वाधिको रुद्रो महर्षिः । हिरण्यगर्भं पश्यत जायमान 'मिति श्रुत्युक्तरीत्या प्रथमं जातं **गुहां प्रविश्य तिष्ठन्तं**—हृदयगुहां प्रविश्य वर्तमानं, **भूतेभिः**—भूतैः देहेन्द्रियान्तःकरणादिभिरुपेतं चतुर्मुखं अयं सकलजगत्स्रष्टा स्यादिति कटाक्षेणैक्षतेत्यर्थः । **एतद्वै तत्**—उक्तोर्थः॥

या प्राणेन संभवत्यदितिर्देवतामयी । गुहां प्रविश्य तिष्ठन्ती या भूतेभिर्व्यजायत ॥ एतद्वै तत् ॥ ७ ॥

या प्राणेनेति । अयं च मन्त्रः 'गुहां प्रविष्टा'विति सूत्रे भगवता भाष्यकृता व्याख्यातः । इत्थं (तत्र?) हि भाष्यकृता 'कर्मफलान्यत्तीति अदितिः जीव उच्यते । **प्राणेन संभवति**—प्राणेन सह वर्तते । **देवतामयी**—इन्द्रियाधीनभोगा । **गुहां प्रविश्य तिष्ठन्ती**—हृदयपुण्डरीककुहरवर्तिनी । **भूतेभिर्व्यजायत**—पृथिव्यादिभिर्भूतैः सहिता देवादिरूपेण विविधाजायते 'इति भाषितम् । **एतद्वै तत्**—तत् तदात्मकमित्यर्थः । अत्रैव प्रकरणे 'ब्रह्मजज्ञं देवमीड्यं विदित्वे 'त्यत्र देवमित्यस्य परमात्मात्मकमिति व्याख्यातत्वात् 'क्षेत्रज्ञं चापि मां विद्धी 'ति एतदुपबृंहणगीतावचनेऽपि मां मदात्मकमिति भाष्यकृतैव व्याख्यातत्वात् अपृथक्सिद्धविशेषणवाचिशब्दस्य विशेष्य इवापृथक्सिद्धविशेष्यवाचिशब्दस्यापि विशेषणे निरूढत्वात् ततत्तदात्मकमित्यर्थो युक्त इति द्रष्टव्यम् ॥ ७ ॥

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥ एतद्वै तत् ॥८॥

अरण्योर्निहितो जातवेदा इति । **अरण्योः** अधरोत्तरारण्योः स्थितोऽग्निः गर्भिणीभिः पानभोजनादिना सुभृतो गर्भ इव निहित इति पूर्वेणान्वयः । **दिवेदिवे**—अहन्यहनि, **जागृवद्भिः**—जागरणशीलैः अप्रमत्तैः, **हविष्मद्भिः**—आज्यादि-हविःप्रदानप्रवृत्तैः ऋत्विग्भिः स्तुत्यः, अग्निः अग्रनेता अरण्योर्निहित इति योजना । एतद्वै तत्—**एतत्** अग्निस्वरूपं **तत्**—पूर्वोक्तब्रह्मात्मकमित्यर्थः ॥ ८ ॥

यतश्चोदेति सूर्यो अस्तं यत्र च गच्छति । तं देवास्सर्वेऽ
र्पितास्तदु नात्येति कश्चन ॥ एतद्वै तत् ॥ ९ ॥

यतश्चोदेतीति । यस्मात् ब्रह्मणस्सकाशात् सूर्य उदेति **यत्र च** लयमेति, **तं देवास्सर्वे अर्पिताः**—देवास्सर्वे तस्मिन्नात्मनि प्रतिष्ठिता इत्यर्थः । **तदु नात्येति कश्चन**—इत्यवधारणे । तत् सर्वात्मकं ब्रह्म कोऽपि नातिक्रमते(?) । छायावदन्तर्यामिणो दुर्लंघत्वादिति भावः । **एतद्वै तत्**—उक्तोर्थः ॥ ९ ॥

यदेवेह तदमुत्र यदमुत्र तदन्विह । मृत्योस्स मृत्युमाप्नोति
य इह नानेव पश्यति ॥ १० ॥

ननु परमात्मनः सर्वात्मत्वं न संभवति । अहमित्यहन्ताश्रयत्वेनानुसन्धीयमानो ह्यात्मा । स चाहमिहैवास्मीति देशान्तरव्यावृत्ततयाऽनुसन्धीयते । तस्य सर्वदेश-कालवर्तिसर्वपदार्थात्मभूतत्वं कथमित्याशङ्क्याह—**यदेवेह तदमुत्र यदमुत्र तदन्विह**—यदेव परमात्मतत्त्वं **इह** अत्र लोके अहमित्यनुसन्धीयमानतया आत्मभूतं, तदेव लोकान्तरस्थानामपि आत्मभूतमित्यर्थः । ततश्च आत्मभेदो नास्तीत्यर्थः । अयमभिप्रायः । किं परमात्मतत्त्वविदामहमिहैवेति प्रतीतिस्सर्वदेशकालवर्तिपदार्थात्म-त्वबाधकतयोपन्यस्यते । उत तद्रहितानाम् । नाद्यः । तेषामहमिहैवेत्यादिप्रतीते-रेवाभावात् । प्रत्युत 'अहं मनुरभवं सूर्यश्चे' ति सर्ववस्तुवर्तितयैवानुभवात् । न द्वितीयः । अतत्त्वविदामहंप्रतीतेर्जीवमात्रविषयत्वेन तत्र देशान्तरव्यावृत्तत्वप्रतीतेः तदानीमप्रतीतपरमात्मनि सर्वदेशवर्तिपदार्थात्मत्वविरोधित्वाभावादिति । **मृत्योस्स**

मृत्युमाप्नोति य इह नानेव पश्यति—इह परमात्मनि भेदमिव यः पश्यति स तु संसारात्संसारं प्राप्नोतीत्यर्थः ॥ १० ॥

मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन । मृत्योस्स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

नन्वस्माकं सर्वात्मभूतं परमात्मतत्त्वं कुतो लभ्यत इत्यत्राह—**मनसैवेदमाप्तव्य-मिति** । इदं आत्मस्वरूपं विशुद्धमनोग्राह्यमित्यर्थः । उक्तमेवार्थं दृढीकरणायाभ्यस्यति—**नेह नानास्तीत्यादि** । स्पष्टोर्थः ॥ ११ ॥

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति । ईशानो भूतभव्यस्य न ततो विजुगुप्सते ॥ एतद्वै तत् ॥ १२ ॥

अङ्गुष्ठमात्र इति । ईशानो भूतभव्यस्य—कालत्रयवर्तिनिखिलचेतनाचेतनेश्वरः पुरुषः, **मध्य आत्मनि**—उपासकशरीरमध्ये, अङ्गुष्ठपरिमाणस्सन्नास्ते । **न ततो विजुगुप्सते**—ततः भूतभव्येश्वरत्वादेव वात्सल्यातिशयाद्देहगतानपि दोषान् भोग्यतया पश्यतीत्यर्थः । 'ननु प्राणाधिपस्संचरति स्वकर्मभिरङ्गुष्ठमात्रो रवितुल्यरूपः' 'अङ्गुष्ठमात्रं पुरुषं निश्चकर्ष यमो बलात्' इत्यादिश्रुतिस्मृतिषु अङ्गुष्ठमात्रत्वेन प्रतिपादितस्य जीवस्यैवास्मिन्मन्त्रे प्रतिपादनं किं न स्यात् । न च न तस्य भूतभव्येशानत्वादीति वाच्यम् । प्रथमश्रुतजीवलिङ्गानुरोधेन चरमश्रुतभूतभव्येशानत्वस्य आपेक्षिकतया योजयितुं शक्यत्वादिति चेन्न । 'शब्दादेव प्रमितः' इत्यधिकरणे एवमेव पूर्वपक्षं कृत्वा 'हृदयावच्छेदनिबन्धनाङ्गुष्ठपरिमाणस्य परमात्मन्यपि संभवात् 'अङ्गुष्ठमात्रः पुरुषोऽङ्गुष्ठं च समाश्रितः' इति तैत्तिरीयके 'अङ्गुष्ठमात्रः पुरुषोन्तरात्मा सदा जनानां हृदये सन्निविष्टः' इति श्वेताश्वतरे चाङ्गुष्ठमात्रत्वस्य परमात्मन्यपि श्रवणात् असङ्कुचितभूतभव्येशितृत्वस्य अनन्यथासिद्धब्रह्मलिङ्गत्वादयं मन्त्रः परमात्मपर एवे' ति सिद्धान्तितत्वात् । यत्त्वत्र कैश्चिदुच्यते—अङ्गुष्ठमात्रत्वं जीवलिङ्गमेव । अथापि 'अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठती' ति पूर्वार्धेन जीवमनूद्य ईशानो भूतभव्यस्येत्यनेन परमात्मभावो विधीयत—इति । तदसमञ्जसम् । तथाहि सति परमात्मन्यङ्गुष्ठमात्रत्वसंभावनाप्रदर्शकस्य 'हृद्यपेक्षया तु मनुष्याधिकारत्वा' दिति सूत्रस्यासङ्गतिप्रसङ्गात् । ननु नास्मिन्मन्त्रे जीवानुवादेन ब्रह्मभावो विधीयते,

आराग्रमात्रतया प्रतिपन्नस्य जीवस्य अङ्गुष्ठमात्रत्वे प्रमाणाभावादिति तटस्थशङ्कापरिहारार्थं जीवस्याङ्गुष्ठमात्रत्वसाधनाय प्रवृत्तमिदं सूत्रमिति चेत्—तथाश्रयणस्य क्लिष्टत्वात् । ननु 'ईश्वरश्शर्व ईशान' इति निघण्टुपाठेन ईशानशब्दस्य देवताविशेषे रूढत्वात्, 'शब्दादेव प्रमित' इति सूत्रे 'ईशानो भूतभव्यस्ये'ति शब्दादेव । न च भूतभव्यस्य सर्वस्येशितृत्वं कर्मवश्यस्य जीवस्योपपद्यत, इति भाष्यं व्याकुर्वद्भिर्व्यासार्यैः 'ईशानशब्दस्यैव शब्दशब्देन विवक्षितत्वात्' 'नात्र लिङ्गान्निर्णयः । किन्त्वीश्वरवाचिशब्दादेवेत्येवकाराभिप्राय' इति व्याख्यातत्वात् ईशानशब्दस्य श्रुतित्वाभ्युपगमात् तयैव चेशानशब्दश्रुत्या जीवव्यावृत्तिवदेव नारायणस्यापि व्यावर्तितत्वेन रुद्रपरत्वमेव स्यादिति चेन्न । योगरूढिमतः पदस्य सन्निधाववयवार्थविशेषकपदान्तरसन्निधाने रूढ्यनुन्मेषस्य 'पद्मानि यस्याग्रसरोरुहाणि प्रबोधयत्यूर्ध्वमुखैर्मयूखै' रित्यादिषु दर्शनात् । तत्र हि सरोरुहपदावयवार्थसरोविशेषकाग्रपदोपादानेन सरोरुहपदरूढिभङ्गस्य दर्शनात् । इतरथा पद्मानीति पदानुपादानापत्तेः । अत ईशानशब्दस्य न श्रुतित्वम् । एतदस्वरसादेव व्यासार्यैरपि यथाश्रुतभाष्यानुगुण्येन यद्वेति पक्षान्तरस्य आश्रितत्वादित्यलमति चर्चया । प्रकृतमनुसरामः । **एतद्वै तत्**—उक्तोऽर्थः ॥ १२ ॥

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः । ईशानो भूतभव्यस्य स एवाद्य स उ श्वः ॥ एतद्वै तत् ॥ १३ ॥

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमक इति । शुष्केन्धनानलवत् प्रकाशमान इत्यर्थः । **स एवाद्य स उ श्वः**—अद्यतनपदार्थजातं श्वस्तनपदार्थजातं कालत्रयवर्तिपदार्थजातमपि तदात्मकमित्यर्थः । **एतद्वै तत्**—पूर्ववत् ॥ १३ ॥

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति । एवं धर्मान्पृथक्पश्यंस्तानेवानुविधावति ॥ १४ ॥

यथोदकमिति । पर्वतमूर्ध्नि वृष्टं प्रत्यन्तपर्वतेषु नानाभूततया पतित्वा पतित्वा धावति । एवं परमात्मगतदेवान्तर्यामित्वमनुष्यान्तर्यामित्वादिधर्मान् पृथगधिकरणनिष्ठान् पश्यन् पर्वतनिर्झरपातमनुकृत्य संसारकुहरे पततीत्यर्थः ॥ १४ ॥

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति । एवं मुने-र्विजानत आत्मा भवति गौतम ॥ १५ ॥

॥ इति चतुर्थवल्ली समाप्ता ॥

सर्वत्रैकात्मत्वज्ञानस्य फलमाह—**यथोदकमिति** । यथा शुद्धजले शुद्धजलं योजितं तत्सदृशमेव भवति न कथञ्चिदपि विसदृशं **एवं**—इत्थं विजानतः मनन-शीलस्य आत्मापि परमात्मज्ञानेन विशुद्धस्सन् विशुद्धेन परमात्मना समानो भवतीत्यर्थः । गौतमेति प्राप्यवैभवं सूचयम् सहर्षं संबोधयति ॥ १५ ॥

॥ इति कठोपनिषादि चतुर्थवल्लीभाष्यम् ॥

॥ अथ पञ्चमवल्ली ॥

हरिः ओं ॥ पुरमेकादशद्वारमजस्यावक्रचेतसः । अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते ॥ एतद्वै तत् ॥ १ ॥

पुरमिति । जननादिविक्रियारहितस्य ऋजुबुद्धेर्विवेकिन आत्मनः एकादशे-न्द्रियलक्षणबहिर्निर्गमद्वारोपेतं शरीराख्यं पुरं भवति । पुरस्वामिनः यथा पुरं विविक्तं भवति, तथा शरीरमपि स्वात्मनो विविच्य ज्ञातं भवति । अविवेकिनस्तु देह आत्मेव भवतीति भावः । **अनुष्ठाय न शोचति**—विविच्य जानन् देहानु-बंधिभिः दुःखैः कामादिभिश्च विमुक्तो भवतीत्यर्थः । **विमुक्तश्च विमुच्यते**—जीवद्दशायामाध्यात्मिकादिदुःखरागद्वेषादिविमुक्त एव सन् 'भोगेन त्वितरे क्षपयित्वाथ सम्पद्यते' इति न्यायेन प्रारब्धकर्मावसाने अर्चिरादिना विरजां प्राप्य प्रकृतिसम्बन्ध-विमुक्तो भवतीत्यर्थः । **एतद्वै तत्**—एतन्मन्त्रप्रतिपाद्यमुक्तस्वरूपमपि परमात्मात्मक-मेवेत्यर्थः ॥ १ ॥

हꣳसश्शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् । नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

पुनरप्यस्य सर्वात्मतामेव द्रढयति—**हँसश्शुचिषदिति** । **हंसः** सूर्यः शुचौ ग्रीष्मर्तौ सीदति वर्तत इति शुचिषत्—तेजस्वीति यावत् । वासयतीति वसुः वायुः अन्तरिक्षसत् अन्तरिक्षगतो वायुः । **होता वेदिषत्**—वेद्यन्तर्विद्यमान ऋत्विग्विशेषोऽग्निर्वा । **अतिथिर्दुरोणसत्**—दुरोणं-गृहं, गृहागतोऽथितिः । **नृषत्**—नृष्वात्मतया वर्तमानं, **वरसत्**—वरेषु देवेषु च तथा वर्तमानं, ऋते सत्यलोके सीदतीति **ऋतसत्** । **व्योमसत्**—व्योम्नि परमपदे वर्तमानं च प्रत्यक्तत्त्वम्; **अब्जाः**—जलजाः, **गोजाः**—भूजाः, **ऋतजाः**—यज्ञोत्पन्नाः कर्मफलभूताश्च स्वर्गादय इति यावत् । यद्वा चिरकालस्थायितया ऋतशब्दिताकाशजा इत्यर्थः । **अद्रिजाः**—पर्वतजाः, एतत्सर्वं **बृहत् ऋतम्**—अपरिच्छिन्नसत्यरूपब्रह्मात्मकमित्यर्थः ॥ २ ॥

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति । मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

ऊर्ध्वं प्राणमिति । सर्वेषां हृदयगतः परमात्मा प्राणवायुमूर्ध्वमुखमुन्नमयति । अपानवायुमधोमुखं क्षिपति । **मध्ये** हृदयपुण्डरीकमध्ये आसीनं **वामनम्**—वननीयं, भजनीयं, अथवा हृदयपुण्डरीकपरिमिततया ह्रस्वपरिमाणमित्यर्थः । तं **विश्वे देवाः**—सत्त्वप्रकृतयः सर्वेपि उपासत इत्यर्थः ॥ ३ ॥

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते ॥ एतद्वै तत् ॥ ४ ॥

एवं परमात्मानमुपासीनस्य 'तस्य तावदेव चिरं यावन्न विमोक्ष्ये' इति श्रुत्युक्तरीत्या शरीरपात एवान्तरायः, न किंचित्कर्तव्यं परिशिष्यत इत्याह—**अस्य विस्रंसमानस्येति** । अस्य उपासकस्य **देहिनः**, शरीरस्थस्य शरीरप्रतिष्ठितस्य दृढशरीरस्येति यावत् । एवं भूतस्य वा, **विस्रंसमानस्य**—शिथिलीभवद्गात्रस्य वा **देहाद्विमुच्यमानस्य**—कृतकृत्यत्वात् कर्तव्यं किमपि नावशिष्यत इति भावः । **एतद्वै तत्**—पूर्ववत् ॥ ४ ॥

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

तस्य सर्वप्राणिप्राणनहेतुत्वरूपं महिमानमाह—न—**प्राणेनेति** । केनेतरेण जीवन्तीत्यत्राह—**यस्मिन्नेतावुपाश्रितौ** । यदधीनं प्राणापानयोरपि जीवनं तदधीनमेव सर्वेषां जीवनमिति भावः । स्पष्टमन्यत् ॥ ५ ॥

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

हन्त त इदमिति । **गुह्यं**—अतिरहस्यं सनातनं ब्रह्म ते पुनरपि प्रवक्ष्यामि । हन्तेति स्वगतम् आश्चर्ये । हे गौतम आत्मा मरणं मोक्षं प्राप्य यथा यत्प्रकारविशिष्टो भवति तथा पुनरपि मुमुक्षवे रागाद्यनुपहताय उपदेशयोग्याय तुभ्यं वक्ष्यामीत्यर्थः ॥ ६ ॥

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

अधिकारिविशेषनिर्देशपरेण "हन्त त" इत्यनेन सूचितमर्थं विवृणोति—**योनिमिति** । अन्ये परमात्मतत्त्वश्रवणविमुखाः त्वद्विसदृशाः शरीरपरिग्रहाय ब्राह्मणादियोनिं प्रपद्यन्ते । अन्ये स्थावरभावमनुगच्छन्ति । स्वानुष्ठितयज्ञादिकर्मोपासनानतिक्रमेण "रमणीयचरणाः" "तं विद्याकर्मणी समन्वारभेते" इत्यादिश्रुत्यनुरोधादिति भावः ॥ ७ ॥

य एष सुप्तेषु जागर्ति कामंकामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ॥
तस्मिन् लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ।
एतद्वै तत् ॥ ८ ॥

एवं शिष्यं प्ररोचनयाभिमुखीकृत्य प्रकृतमनुसरति—**य एष सुप्तेषु जागर्तीति** । सर्वेषु सुप्तेषु जीवेषु **कामंकामं** णमुलन्तमिदम् । सङ्कल्प्य सङ्कल्प्येत्यर्थः । न तु "सर्वान् कामान् छन्दतः प्रार्थयस्वे"ति प्रकृताः पुत्रादयः कामशब्देन निर्दिश्यन्ते । अयं चार्थः सन्ध्याधिकरणभाष्यश्रुतप्रकाशिकयोः स्पष्टः । सङ्कल्प्य स्वच्छन्दानुरोधेन निर्मिमाणः पुरुषो योऽस्ति तदेव **शुक्रं**—प्रकाशकं तदेवानन्याधीन-

ममृतमुच्यत इत्यर्थः । शिष्टं स्पष्टम् । नित्यमुक्तानाममृतत्वसत्वेपि निरुपाधिकामृतत्वाभावात् तदेवामृतमित्यवधारणस्य नानुपपत्तिरिति द्रष्टव्यम् । एतेनामृतान्तरनिषेधात् मुक्तपरमात्मनोरभेदप्रत्याशा प्रत्युक्ता । अत्रत्यामृतशब्दस्य निरुपाधिकामृतवाचित्वात् ॥ ८ ॥

अग्निर्यथैको भुवनं प्रविष्टो रूपंरूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपंरूपं प्रतिरूपो बहिश्च ॥ ९ ॥

एक एवात्मा सर्वेषामहमर्थतया आस्ते इत्यस्यार्थस्य दुर्बोधत्वात् तद्दृढीकरणाय पुनरप्युपदिशति **अग्निर्यथैक** इति । यथा एकस्तेजोधातुः त्रिवृत्करणकृतव्याप्त्या अण्डान्तर्गतलोके प्रविष्टस्सन्—**रूपंरूपं**—रूपेरूपे भौतिकव्यक्तिषु, वीप्सायां द्विर्वचनम् । प्रतिरूपः प्रत्युप्तं रूपं यस्य स तथोक्तः । सर्वासु भौतिकव्यक्तिषु तेजोधातोर्मिलितत्वेन प्रतिसङ्क्रान्तरूपत्वात् प्रतिरूपत्वमस्तीति द्रष्टव्यम् । तथा एक एव सन् परमात्मा प्रतिवस्तु प्रतिसङ्क्रान्तान्तर्यामिविग्रहो बहिश्च व्याप्नोतीत्यर्थः ॥ ९ ॥

वायुर्यथैको भुवनं प्रविष्टो रूपंरूपं प्रतिरूपो बभूव । एकस्तथा सर्वभूतान्तरात्मा रूपंरूपं प्रतिरूपो बहिश्च ॥ १० ॥

उदाहरणान्तरमाह— **वायुर्यथे**ति । पूर्ववत् ॥ १० ॥

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

आत्मत्वाविशेषेपि जीवात्मवत् दोषाः परमात्मनि न भवन्तीत्येतत्सदृष्टान्तमाह— **सूर्यो यथे**ति । 'रश्मिभिरेषोऽस्मिन् प्रतिष्ठितः,' 'आदित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविशत्' इति श्रुत्यनुसारेण यथा सूर्यश्चक्षुरधिष्ठातृतया तदन्तर्गतोपि बहिर्निर्गतैश्चक्षुर्मालिन्यादिभिर्न स्पृश्यते तथा परमात्मा सर्वभूतेष्वात्मतया वर्तमानोपि तद्गतैर्दोषैर्न स्पृश्यते । तस्य स्वाभाविकापहतपाप्मत्वादिगुणयुक्ततया स्वेतरसमस्तबाह्यत्वात् विलक्षणत्वादित्यर्थः ॥ ११ ॥

एको वशी सर्वभूतान्तरात्मा एकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

एकोवशीति । एकः समाभ्यधिकरहितः । वशः इच्छा सोऽस्यास्तीति वशी । 'जगद्वशे वर्तत' इत्युक्तरीत्या वशवर्तिप्रपञ्चक इति वाऽर्थः । एकं बीजं 'तमःपरे देव एकीभवती' ति श्रुत्युक्तरीत्या स्वेन एकीभूताविभागावस्थं तमोलक्षणं बीजं महदादिबहुविधप्रपञ्चरूपेण यः करोति तं य आत्मनि तिष्ठन्नित्युक्तरीत्या स्वान्तर्यामिणं ये पश्यन्ति तेषामेव मुक्तिरित्यर्थः ॥ १२ ॥

नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् । तमात्मस्थं येऽनु पश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

नित्यो नित्यानामिति । नित्यश्चेतन एक एव सन् बहूनां नित्यानां चेतनानामपेक्षितार्थान् अनायासेन प्रयच्छति । शिष्टं स्पष्टम् ॥ १३ ॥

तदेतदिति मन्यन्ते निर्देश्यं परमं सुखम् । कथन्नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥

एवमुक्तश्शिष्य आह—**तदेतदितीति** । **तत्**—अलौकिकं परमात्मानमानन्दरूपं ब्रह्म **एतदिति**—करतलामलकवत् अपरोक्षं भवादृशाः निष्पन्नयोगा मन्यन्ते । भवादृशास्साक्षात्कर्तुं शक्नुवन्तीत्यर्थः । कथं रूपादिहीनं ब्रह्म ग्रहणासमर्थमानसोऽहं विजानीयाम् । तत् किं दीप्तिमत्तया भासते । तत्रापि विस्पष्टं प्रकाशते । उत तेजोन्तरसंवलनान्न विस्पष्टं प्रकाशते इति प्रश्नः ॥ १४ ॥

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

॥ इति पञ्चमवल्ली ॥

परमात्मनः योगयुगालम्बनाय 'आदित्यवर्णं तमसः परस्तात्' 'सदैकरूपरूपाये' ति प्रमाणप्रतिपन्नशुभाश्रयदिव्यमङ्गलविग्रहोऽस्ति, तद्विशिष्टः परमात्मा विभाति सर्वातिशायिदीप्तिमानित्याह— **न तत्र सूर्यो भातीति** । अयं च मन्त्रः

'ज्योतिर्दर्शना' दिति सूत्रे 'सर्वतेजसां छादकं सर्वतेजसां कारणभूतमनुग्राहकं च अङ्गुष्ठप्रमितस्य ज्योतिर्दृश्यत' इति भाष्येण विवृतः । इदं च भाष्यं-- 'न तत्र सूर्य इत्यादिमन्त्रे पूर्वार्धस्यार्थमाह—सर्वतेजसां छादकमिति । उत्तरार्धस्य पूर्वपादार्थमाह—सर्वतेजसां कारणभूतमिति । अनुभानं पश्चद्भानम् । तेन कार्यकारणभावः सिद्धः । पौर्वापर्यनियमो हि कार्यकारणभाव इति भावः । चतुर्थपादार्थमाह—अनुग्राहकमिति । 'यस्यादित्यो भामुपयुज्य भाती' त्यादिश्रुतिश्चानुग्राहकत्वे प्रमाण—' मिति व्यासार्यैर्विवृतम् । तदीयदीप्तिसाक्षात्कारसंभवे तेजोन्तराणामभिभूतत्वं प्रथमार्धार्थः । तेजोन्तरोत्पत्तौ तदुपादानद्रव्यानुग्राहकत्वरूपं निमित्तत्वं तृतीयपादार्थः चाक्षुषरश्म्यनुग्राहकचन्द्रातपादेरिव उत्पन्नस्यापि तेजसः स्वसंबंधेन स्वकार्यकरणसामर्थ्याधायकत्वलक्षणानुग्राहकत्वं चतुर्थपादार्थ इत्यप्यर्थस्तत्रैव द्रष्टव्यः । अधिष्ठानब्रह्मरूपभानव्यतिरिक्तभानशून्यत्वमध्यस्तप्रपञ्चस्य तृतीयपादार्थ इति यत्परैरुच्यते तदयुक्तम् । तथाहि सति भान्तमिति कर्त्रर्थशतृप्रत्ययस्य 'शिष्यज्ञानं प्रकाशत' इतिवदभेदेपि कथञ्चित्संभवेपि अनुभातीत्यस्य शब्दस्यायोगात् । न हि देवदत्तगमनक्रियाव्यतिरिक्तगमनक्रियाशून्ये तिष्ठति यज्ञदत्ते, गच्छन्तं देवदत्तं यज्ञदत्तोऽनुगच्छतीति प्रयोगो दृष्टचरः । ननु वह्निमेव दहन्तमयोऽनुदहतीति प्रयोगो दृष्टचर इति चेत्—न । अयसः पृथक् दग्धृत्वाभावं निश्चितवतः तत्प्रतिपिपादयिषया तादृशप्रयोगस्य सम्प्रतिपन्नत्वाभावात् । ननु तदीयदीप्तिसाक्षात्कारसंभवे तेजोन्तराणामभिभूतत्वमिति भवदभिमतार्थोपि न युज्यते, तदीयदीप्तिसाक्षात्कारवतामपि मुक्तानां तेजोन्तरसाक्षात्कारदर्शनेन सजातीयसंवलनाधीनाग्रहणलक्षणाभिभवस्याभावादिति चेदुच्यते । बद्धविषयमेवैतत् । बद्धानां तत्साक्षात्काराप्रसक्तेरिदं कथमिति चेन्न । बद्धानामेवार्जुनादीनां तत्साक्षात्कारदर्शनात् । यद्वा कालिदासकवौ परिगण्यमाने इतरः कुकविरकविरितिवत् भाति ब्रह्मणि परिगण्यमाने सूर्यादितेजोन्तरं न भाति । अतस्तदेव ब्रह्म अतिभास्वररूपशालीति पूर्वार्धार्थः । 'तदीयदीप्तिसाक्षात्कारसंभवे तेजोन्तराणामभिभूतत्व' मिति व्यासार्यवचनस्याप्ययमेवार्थः । इममेवार्थं इतरतेजसां स्वरूपोत्पत्तौ फलजनने च परमात्मानुग्रहसापेक्षत्वप्रदर्शकेन तमेव भान्तमित्युत्तरार्धेन द्रढयतीति न दोष इत्यवगन्तव्यम् । यद्वा पूर्वार्धस्य यथाश्रुत एवार्थः । नन्वतिभास्वररूपवति सूर्यादौ प्रत्यक्षेणानुभूयमाने न भातीति प्रत्यक्षविरुद्धं कथमभि-

धीयत इत्यत्राह—तमेव भान्तमनुभातीति । इदं च परिदृश्यमानं भास्वररूपं न स्वाभाविकं, अपितु परमात्मदत्तं तदीयमेव तेजः । गीतं च भगवता 'यदादित्यगतं तेजो जगद्भासयतेऽखिलम् । यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामक' मिति । विवृतं चैतद्भगवता भाष्यकृता— 'अखिलस्य जगतो भासकमेतेषामादित्यादीनां यत्तेजः तन्मदीयं तेजः । तैस्तैराराधितेन मया तेभ्यो दत्तमिति विद्धि' इति । अतः अन्धकारे खद्योततुल्यानामेतेषां भास्वररूपशालिनां न भातीति व्यपदेशो युज्यत इति भावः ॥ १५ ॥

॥ इति कठोपनिषादि पञ्चमवल्लीभाष्यम् ॥

॥ अथ षष्ठवल्ली ॥

हरिः ओं ॥ ऊर्ध्वमूलो अवाक्शाख एषोश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ॥
तस्मिन् लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ।
एतद्वै तत् ॥ १ ॥

ऊर्ध्वमूलो अवाक्शाख एषोश्वत्थः सनातनः—अयं च मन्त्रखण्डः 'ऊर्ध्वमूलमधश्शाखमिति गीताव्याख्यानावसरे भगवता भाष्यकृता व्याख्यातः । इत्थं हि तत्र भाष्यम् । 'यं संसाराख्यमश्वत्थमूर्ध्वमूलमधश्शाखमव्ययमश्वत्थं प्राहुः श्रुतयः ऊर्ध्वमूलो अवाक्शाख एषोश्वत्थः सनातनः, 'ऊर्ध्वमूलमवाक्शाखं वृक्षं यो वेद सम्प्रति' इत्याद्याः । सप्तलोकोपरि निविष्टचतुर्मुखस्यादित्वेन तस्योर्ध्वमूलत्वम् । पृथिवीनिवासिसकलनरपशुमृगक्रिमिकीटपतङ्गस्थावरान्ततया अधश्शाखत्वमिति । तद्विलक्षणमेव ब्रह्मेति दर्शयति—**तदेव शुक्रमिति** । पूर्वमेव व्याख्यातोऽयं मन्त्रः ॥ १ ॥

यदिदं किंच जगत्सर्वं प्राण एजति निस्सृतम् । महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

य इदं किंच जगत्सर्वं प्राण एजति निस्सृतम् महद्भयं वज्रमुद्यतं— अयं च मन्त्रखण्डः 'कम्पना'दिति सूत्रे भगवता भाष्यकृता व्याख्यातः। तत्रामुं मन्त्रं प्रस्तुत्य 'कृत्स्नस्य जगतः अस्मिन्नङ्गुष्ठमात्रे पुरुषे प्राणशब्दनिर्दिष्टे स्थितानां सर्वेषां ततो निस्सृतानां तस्मात्संजातमहाभयनिमित्तमेजनं कम्पनं श्रूयते। तच्छासनातिवृत्तौ किं भविष्यतीति महतो भयात् वज्रादिवोद्यतात् कृत्स्नं जगत्कम्पत इत्यर्थः। 'भयादस्याग्निस्तपती' त्यनेनैकार्थ्यात्। महद्भयं वज्रमुद्यतमिति पञ्चम्यर्थे प्रथमे'ति भाषितम्। विवृतं चैतत् श्रुतप्रकाशिकायाम् 'प्राण इति सप्तम्यन्तपदसामर्थ्यात् स्थितानामित्यध्याहारः। कुतो निस्सृतानामित्यपेक्षायां प्रकृतस्यैवापादनत्वमाह—तत इति। एजनं कम्पनमिति। एजृ कम्पन इति हि धातुः। प्रत्यवायभयात् स्वस्वकार्येषु प्रवृत्तिः कम्पनम्। उद्यतवज्रादिव परमपुरुषात्सञ्जातेन भयेन कृत्स्नं जगत् कम्पत इत्यर्थ, इति। अत्र महद्भयं वज्रमुद्यतमिति चत्वारि पदानि पञ्चम्यर्थप्रथमान्तानि। आद्यं पञ्चम्यर्थप्रथमान्तपदद्वयं भयवाचि। उत्तरं तु पदद्वयं तद्धेतुभूतप्राणशब्दितपरब्रह्मपरमिति द्रष्टव्यत्। केचित्तु बिभेत्यस्मादिति भयम् भयानकमित्यर्थः। महाभयानकोद्यतवज्रवत् स्वस्मान्निस्सृतं प्राणशब्दितपरमात्मा कम्पयति। एजतीत्यस्य ण्यन्तगर्भोऽप्यर्थ इत्यपि अमुमप्यर्थं वर्णयन्ति। **य एतद्विदुरमृतास्ते भवन्ति**— स्पष्टोऽर्थः। 'अत एव प्राण' इत्यधिकरणन्यायात् प्राण शब्दस्य परमात्मपरत्वे न विवाद इति द्रष्टव्यम् ॥ २ ॥

भयादस्याग्निस्तपति भयात्तपति सूर्यः। भयादिन्द्रश्च
वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

भयादस्याग्निरिति। धावतिशब्दः इन्द्रादीनां स्वव्यापारप्रवृत्तिपरः। शिष्टं स्पष्टम् ॥ ३ ॥

इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्रसः। ततस्सर्गेषु
लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

इहचेदिति। शरीरस्य **विस्रसः** विस्रंसनात् पतनात्प्रागिह लोके ब्रह्म बोद्धुं अशकच्चेत् अशक्नुवन् चेत् विकरणव्यत्ययः छान्दसः। **ततः**—तस्मात् ज्ञाना-

भावद्धेतोः सृज्यमानसर्वलोकेषु जन्मजरामरणादिमत्त्वलक्षणशीर्यमाणत्वाय भवतीत्यर्थः। तस्मात् शरीरपातात्प्रागेव आत्मज्ञानाय यतेतेति भावः ॥ ४ ॥

यथादर्शे तथात्मनि यथा स्वप्ने तथा पितृलोके। यथाप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥५॥

आत्मनो दुर्बोधत्वमेवाह—**यथेति**। यथा दर्शे चन्द्रिकाया अभावात् न स्पष्टः प्रतिभासः तथा इह लोके आत्मनीत्यर्थः। यद्वा—यथा **आदर्शे**—दर्पणे प्रतीयमानं वस्तु साक्षाद्दृष्टवस्तुवत् प्रत्यङ्मुखत्वादिकल्पितार्थानवरुद्धतया नोपलभ्यते, तथेहात्मविषयिणी प्रतीतिरित्यर्थः। लोकान्तरेपि तथेत्याह—**यथा स्वप्ने तथा पितृलोके**। यथा स्वप्नदर्शनस्य जाग्रद्दर्शनवत् सम्यक्तया संशयादिविरोधितया पुनरनुसन्धानयोग्यत्वाभावः तथा पितृलोक इत्यर्थः। **यथाप्सु परीव ददृशे तथा गन्धर्व लोके**। यथा जलान्तस्थवस्तुनो नेतरवत् स्पष्टप्रकाशः, तद्वत् परिददृश इव न वस्तुतः परितो दृश्यत इत्यर्थः। गन्धर्वलोकेप्यापाततः प्रतीतिमात्रमित्यर्थः। **छायातपयोरिव ब्रह्मलोके**—यथा छायातपयोर्मिश्रणे शुद्धातपवर्तिपदार्थवन्नोपलम्भः। एवं ब्रह्मलोकेपि न सम्यगुपलम्भः। अतो दुरधिगममात्मतत्त्वमिति भावः। यद्वा—ब्रह्मलोके यद्यपि छायातपयोर्विविच्योपलम्भवदात्मानात्मस्वरूपयोर्विविच्योपलम्भस्संभवति, तथापि नात्रत्यानामात्मतत्त्वं सुलभमिति भावः ॥ ५ ॥

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत्। पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६ ॥

इन्द्रियाणामिति। पृथग्भूतानामुत्पद्यमानानामिन्द्रियाणाम्। इन्द्रियाणामित्येतद्देहादीनामप्युपलक्षणम्। **उदयास्तमयौ च यत्**—यदित्यव्ययं यावित्यर्थे। यौ उत्पादविनाशौ यश्च परस्परवैलक्षण्यलक्षणपृथग्भावश्च तान् सर्वान् इन्द्रियादिगतान्मत्वा धीरो न शोचतीत्यर्थः। ,परस्परवैलक्षण्योत्पादविनाशाः ज्ञानैकाकारे नित्ये आत्मनि न सन्तीति ज्ञात्वा न शोचतीत्यर्थः ॥ ६ ॥

इन्द्रियेभ्यः परं मनो मनसस्सत्त्वमुत्तमम्। सत्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च । यत्
ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

देहविविक्तप्रत्यगात्मयाथात्म्यज्ञानेऽपि भगवच्छरणागतिरेवोपाय इति पूर्वोक्तं शरणवरणमेव प्रतिपादयति— **इन्द्रियेभ्य परमित्यादिना** मन्त्रद्वयेन । इन्द्रियेभ्य इत्येतदर्थानामप्युपलक्षणम् । 'इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मन' इत्यनेनैकार्थ्यात् । सत्त्वशब्दो बुद्धिपरः । 'मनसस्तु परा बुद्धि' रिति पूर्वोक्तेः । **अलिङ्गः**—लिङ्गागम्यः । परत्वं च वशीकार्यतायां विवक्षितम् । परस्य च वशीकरणं शरणागतिरेव । शिष्टं स्पष्टम् ॥ ७ ॥ ८ ॥

न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाभिक्लृप्तो य एत(नं वि)द्विदुरमृतास्ते भवन्ति ॥ ९ ॥

न सन्दृशे तिष्ठतीति । अस्य रूपं स्वरूपं विग्रहो वा व्यापकत्वादेव सन्दर्शनविषये अभिमुखतया न तिष्ठतीत्यर्थः । अथवा दृश्यं नीलरूपादिकं नास्तीत्यर्थः । अत एव **न चक्षुषा पश्यति कश्चनैनमिति** । स्पष्टोऽर्थः । **हृदा मनीषेत्यादि**—अयमंशस्सर्वत्रप्रसिद्ध्यधिकरणे व्यासार्यैः 'हृदेति भक्तिरुच्यते । मनीषेति धृतिः । 'न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैन' मिति पूर्वार्धमेकरूपं पठित्वा 'भक्त्या च धृत्या च समाहितात्मा ज्ञानस्वरूपं परिपश्यतीहे' ति महाभारते उक्तम् । अभिक्लृप्तः प्राप्य'इति विवृतः । 'धृत्या समाहितात्मा भक्त्या पुरुषोत्तमं पश्यति । साक्षात्करोति प्राप्नोतीत्यर्थः । 'भक्त्या त्वनन्यया शक्य' इत्यनेनैकार्थ्यादिति वेदार्थसङ्ग्रहे प्रतिपादितम् । **य एनं विदुरिति** । स्पष्टोऽर्थः ॥ ९ ॥

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टेत तामाहुः परमां गतिम् ॥ १० ॥

यदा पञ्चेति । ज्ञायते अनेनेति व्युत्पत्त्या ज्ञानानि—इन्द्रियाणीत्यर्थः । "सप्तगते"रित्यधिकरणे व्यासार्यैस्तथा व्याख्यातत्वात् । अध्यवसायोपेतं मन एव बुद्धिशब्देनोच्यते । अत एव तत्र भाष्यम् 'अध्यवसायाभिमानचिन्तावृत्तिभेदान्मन एव बुद्ध्यहंकारचित्तशब्दैर्व्यपदिश्यत' इति । शरीरान्तस्सञ्चरणं विहाय मोक्षार्थगमनं परमा गतिरिति तत्रैव स्पष्टम् ॥ १० ॥

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

तां योगमिति । **तां**—पूर्वमन्त्रनिर्दिष्टां बाह्याभ्यन्तरकरणधारणां परमां गतिं योग इति मन्यन्ते । उक्तं च व्यासार्यैः । "परमा गतिर्योग इत्यर्थ" इति । अप्रमत्तस्तदा भवति इन्द्रियाणां निर्व्यापारत्व एव अवहितचित्तता भवति । चित्तावधानं किमर्थमित्यत्राह—**योगो हि प्रभवाप्ययाविति** । योगस्य प्रतिक्षणापायशालितया अवधानमपेक्षितमिति भावः । यद्वा इष्टप्रभवानिष्टाप्ययलक्षणसर्वपुरुषार्थसाधनत्वाद्योगस्य तत्र अप्रमत्ततया भवितव्यमिति भावः ॥ ११ ॥

नैव वाचा न मनसा प्राप्तु शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

नैव वाचेति । स्पष्टोर्थः । प्राणपादे "सप्त गतेर्विशेषितत्वाच्चेति । इन्द्रियाणि सप्तैव । "सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहितास्सप्तसप्त" इति सप्तानामेव परलोकगतिश्रवणात् । "यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह । बुद्धिश्च न विचेष्टेत" इति योगदशायामिन्द्रियाणां परिगणितत्वाच्च सप्तैवेति प्राप्ते उच्यते । "हस्तादयस्तु स्थितेऽतो नैवम्"—शरीरे स्थिते आदानादिलक्षणकार्योपयोगित्वाद्धस्तादयोपि इन्द्रियाण्येव । अतो नैवम् । "दशेमे पुरुषे प्राणाः आत्मैकादशः" इति । आत्मशब्देन मनोऽभिधीयते, "इन्द्रियाणि दशैकं च" "एकादशं मनश्चात्र" इति श्रुतिस्मृतिभ्यां इन्द्रियसङ्ख्यानिश्चिता । न्यूनसंख्यावादा उपकारविशेषाभिप्रायाः, अधिकसंख्यावादाश्च मनोवृत्तिभेदा" दिति स्थितम् ॥ अमुमेवार्थमुपपादयति — **अस्तीतीति** । अस्तीति ब्रुवतः शब्दादन्यत्रेत्यर्थः । तस्योपनिषदेकगम्यत्वादिति भावः ॥ १२ ॥

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

अस्तीत्येवेति । तत्त्वं भावयतीति तत्त्वभावः अन्तःकरणं । तेन परमात्मा अस्तीत्येवोपलब्धव्यः । वेदान्तवाक्यैरस्तीत्युपलब्धस्य मनसाप्यस्तीत्येवं मनननिदिध्यासने कर्तव्ये इत्यर्थः । उभयोर्हेत्वोः उभाभ्यां शब्दमनोरूपाभ्यां अस्तीत्येवोप-

लब्धस्य ज्ञातवतः भुक्ता ब्राह्मणा इतिवदयं निर्देशः । तत्त्वभावः प्रसीदति मनः प्रसन्नं भवति । निर्दुष्टं भवतीत्यर्थः ॥ १३ ॥

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

यदा सर्वे प्रमुच्यन्त इति । **कामाः**—दुर्विषयविषयकमनोरथाः हृद्गताः यदा शान्ता भवन्ति । तदनन्तरमेवायमुपासकः **अमृतो भवति**—विश्लिष्टाश्लिष्टपूर्वोत्तरदुरितभरो भवतीत्यर्थः । **अत्र ब्रह्म समश्नुते**—अत्रैवोपासनवेलायां ब्रह्मानुभवतीत्यर्थः । 'समाना चासृत्युपक्रमादमृतत्वं चानुपोष्य' त्यत्र भाष्यम्—'अनुपोष्य शरीरेन्द्रियादिसंबन्धमदग्ध्वैव यदमृतत्वं उत्तरपूर्वाघयोरश्लेषविनाशरूपं प्राप्यते तदुच्यते यदा सर्वे प्रमुच्यन्त इत्यादिकया श्रुत्येत्यर्थः । अत्र ब्रह्म समश्नुत इति च उपासनवेलायां यो ब्रह्मानुभवः तद्विषयमित्यभिप्रायः' इति ॥१४॥

यदा सर्वे प्रभिद्यन्ते हृदयस्येह (स्यैव) ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥ १५ ॥

उक्तमेवार्थमादरेणाभ्यस्य उपदेष्टव्यांशः एतावानेवेत्युपसंहरति— **यदा सर्वे प्रभिद्यन्त** इति । ग्रन्थयः ग्रन्थिवद्दुर्मोचा रागद्वेषादयो यदैव प्रमुच्यन्त इत्यर्थः । **एतावदनुशासनम्**—अनुशासनीयं उपासकस्य कर्तव्यत्वेन उपदेष्टव्यमेतावदेव । वक्ष्यमाणमूर्धन्यनाडीनिष्क्रमणार्चिरादिगमनादिकं न साधकस्य कृत्यं, किन्तु उपासनप्रीतभगवत्कृत्यमिति भावः ॥ १५ ॥

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिस्सृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥ १६ ॥

'विमुक्तश्च विमुच्यत' इति पूर्वमुक्तां द्वितीयां परममुक्तिमाह—**शतं चैका चेति** । हृदयस्य प्रधाननाड्यः शतं चैका च सन्ति । तासां मध्ये एका सुषुम्नाख्या ब्रह्मनाडी मूर्धानमभिनिस्सृता । तया नाड्या ऊर्ध्वं ब्रह्मलोकं गच्छन् देशविशेषविशिष्टब्रह्मप्राप्तिपूर्वकस्वरूपाविर्भावलक्षणां मुक्तिं प्राप्नोतीत्यर्थः । अन्यास्तु नाड्यः **विष्वङ्ङुत्क्रमणे** नानाविधसंसारमार्गोत्क्रमणायोपयुज्यन्ते । **विष्वक्** वितता **नाड्यः**

अन्योत्क्रमणे उपयुज्यन्त इति व्यासार्यैर्व्याख्यातम् । इदं च वाक्यं भगवता बादरायणेन उत्क्रान्तिपादे चिन्तितम् । तथा हि—मूर्धन्यया शताधिकया नाड्या विदुषो गमनं, अन्याभिरविदुष इति नियमो नोपपद्यते । नाडीनां भूयस्त्वात् अतिसूक्ष्मत्वाच्च दुर्विवेचतया पुरुषेणोपादातुमशक्यत्वात् । 'तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ती'ति यादृच्छिकीमुत्क्रान्तिमनुवदतीति युक्तमित्येवं प्राप्ते पूर्वपक्षे—'तदोकोग्रज्वलनं तत्प्रकाशितद्वारो विद्यासामर्थ्यात्तच्छेषगत्यनुस्मृतियोगाच्च हार्दानुगृहीतश्शताधिकया' इति सूत्रेण सिद्धान्तितम् । तस्य चायमर्थः । तदोकः—तस्य जीवस्य स्थानं हृदयं अग्रज्वलनं अग्रेज्वलनं प्रकाशनं यस्य तदिदमग्रज्वलनम् । तेन अग्रज्वलनेन प्रकाशितद्वारो भवति । 'तस्य हृदयस्याग्रं प्रद्योतते तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुषो वा मूर्ध्नो वा अन्येभ्यो वा शरीरदेशेभ्य' इति श्रुतेः । एतावद्विद्वदविद्वत्साधारणम् । विद्वांस्तु शताधिकया मूर्धन्ययैव नाड्या उत्क्रामति । न चास्या नाड्या विदुषो दुर्विवेचत्वम् । विद्वान् हि परमपुरुषाराधनभूतात्यर्थप्रियविद्यासामर्थ्यात् विद्याशेषभूततयाऽऽत्मनोऽत्यर्थप्रियगत्यनुस्मरणयोगाच्च प्रसन्नेन हार्देन परमपुरुषेणानुगृहीतो भवति । ततस्तां नाडीं विजानातीति तया विदुषो गतिरुपपद्यत इति । प्रकृतमनुसरामः ॥ १६ ॥

अङ्गुष्ठमात्रः पुरुषोन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ॥ तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

अङ्गुष्ठमात्र इति । स्पष्टोर्थः । **तं स्वाच्छरीरादिति** । यथा देवदत्तः स्वाच्छरीराद्विलक्षण इत्युक्ते स्वशब्दः समभिव्याहृतदेवदत्तसम्बन्धिपरामर्शी, एवं पूर्वनिर्दिष्टान्तरात्मसंबन्धिपरामर्शी स्वशब्दः । ततश्चायमर्थः । तं जनानामन्तरात्मानं तच्छरीरभूतात् जनशब्दिताच्चेतनात् **प्रवृहेत्**—विविच्य जानीयात् । 'जुष्टं यदा पश्यत्यन्यमीश' मिति श्रुत्युक्तरीत्या धारकत्वनियन्तृत्वशेषित्वादिना विलक्षणं जानीयादित्यर्थः । **मुञ्जात्**—तृणविशेषात् । **इषीकां**—तन्मध्यवर्तिस्थूलतृणविशेषमिव । **धैर्येण**—ज्ञानकौशलेनेति पूर्वेणान्वयः । **तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति** । उक्तोर्थः । द्विर्वचनमुपदेशसमाप्त्यर्थम् ॥ १७ ॥

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् । ब्रह्म प्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥

आख्यायिकार्थमुपसंहरति—**मृत्युप्रोक्तामिति** । नचिकेताः **मृत्युप्रोक्तां** आत्मविद्यां, यदा पञ्चेत्यादिना उक्तयोगविधिं च **लब्ध्वा**—प्राप्य 'परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यत' इति श्रुत्युक्तरीत्या ब्रह्म प्राप्य, आविर्भूतगुणाष्टकोऽभूदित्यर्थः । **अन्योऽप्येवं यो विदध्यात्ममेव**—अध्यात्मविद्यां यो अन्योपि वेत्ति सोपि एवमेव नचिकेता इव भवतीत्यर्थः ॥ १८ ॥

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ ओं शान्तिश्शान्तिश्शान्तिः ॥ हरिः ओं ॥ १९ ॥

॥ इति कठोपनिषदि षष्ठवल्ली ॥

॥ द्वितीयाध्यायस्समाप्तः ॥

॥ कठवल्ली समाप्ता ॥

शिष्याचार्ययोः शास्त्रीयनियमातिलङ्घनकृतदोषप्रशमनार्था शान्तिरुच्यते । **स ह नाववतु**—सः विद्याप्रकाशितः परमात्मा । हशब्दः प्रसिद्धौ । नौ शिष्याचार्यौ **अवतु**—स्वस्वरूपप्रकाशनेन रक्षतु । **सह नौ भुनक्तु**—विद्याप्रचयद्वारा आवां सहैव परिपालयतु । यद्वा विश्लेषमन्तरेण आवां सहितावेव यथा स्याव तथा परिपालयत्वित्यर्थः । **सह वीर्यं करवाहै**—सनियमकविद्याप्रदानेन विद्यायास्सामर्थ्यं निष्पादयावहै । नियमाभावे विद्या निर्वीर्या भवतीति भावः । **तेजस्वि नावधीतमस्तु**—नौ आवयोः यदधीतं तत् तेजस्वि अस्तु, वीर्यवत्तरं भवत्वित्यर्थः । **मा विद्विषावहै**—'यश्चाधर्मेण विब्रूते यश्चाधर्मेण पृच्छति । तयोरन्यतरः प्रैति विद्वेषं वाधिगच्छति' । इति स्मृत्युक्तरीत्या अधर्माध्ययनाध्यापननिमित्तो द्वेष आवयोर्माभूदित्यर्थः । **शान्तिश्शान्तिश्शान्तिः**– त्रिर्वचनं सर्वदोषशान्त्यर्थम् ॥

इयं चोपनिषत् भगवत्परैवेति भगवता बादरायणेन समन्वयाध्याये त्रिभिरधिकरणैर्निर्णीतम् । तत्र 'यस्य ब्रह्म च क्षत्रं चोभे भवत ओदनः । मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः' इति वाक्ये ब्रह्मक्षत्रयोरोदनत्वरूपणेन भोज्यत्वस्य वा भोग्यत्वस्य वा प्रतीतेः तत्प्रतिसंबन्धी यस्येति षष्ठ्यन्तयच्छब्दनिर्दिष्टो भोक्ता जीव एव स्यात्; परमात्मनो भोक्तृत्वासंभवादिति पूर्वपक्षं कृत्वा, 'अत्ता चराचरग्रहणात्, प्रकरणाच्च, गुहां प्रविष्टावात्मानौ हि तद्दर्शनात्, विशेषणाच्चे'ति चतुर्भिस्सूत्रैस्सिद्धान्तः कृतः । तेषां चायमर्थः । 'उभे भवत ओदनः' इति ओदनप्रतिसम्बन्धितया प्रतीयमानः अत्ता परमात्मैव । ब्रह्मक्षत्रशब्दगृहीतनिखिलचराचरसंहर्तृत्वस्यात्र मन्त्रे प्रतिपादनात् । अत्र ब्रह्मक्षत्रशब्दयोः निखिलचराचरलक्षकत्वप्रकारः, ओदनशब्दस्य विनाश्यत्वलक्षकत्वप्रकारश्च एतन्मन्त्रव्याख्यानावसरे प्रतिपादितस्तत्रैवानुसंधेयः । 'महान्तं विभुमात्मान'मिति प्रस्तुतत्वेन तस्य ब्रह्मप्रकरणमध्यगतत्वाच्च । ननु ऋतं पिबन्तावित्युत्तरमन्त्रे कर्मफलभोगान्वयिनोरेव प्रतिपादनात्, परमात्मनश्च जीववत् कर्तृत्वेन वा अन्तःकरणवत् करणत्वेन वाऽन्वयासंभवात्, परमात्मप्रकरणमध्यगतत्वं नास्तीत्याशंक्योक्तं 'गुहां प्रविष्टावात्मानौ हि तद्दर्शना'दिति । गुहां प्रविष्टौ जीवपरमात्मानावेव । तयोरेवास्मिन्प्रकरणे गुहाप्रवेशदर्शनात् । 'तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहित'मिति परमात्मनो गुहाप्रवेशः श्रूयते । 'या प्राणेन संभवत्यदितिर्देवतामयी । गुहां प्रविश्य तिष्ठन्ती'ति जीवस्यापि गुहाप्रवेशो दृश्यते । अतः द्वयोरपि गुहाप्रवेशदर्शनात् तयोरेवपिबदपिबतोश्छत्रिन्यायेन 'ऋतं पिबन्ता'विति निर्देशस्य संभवात्, ऋतं पिबन्ताविति मन्त्रेण न परमात्मप्रकरणविच्छेदश्शक्यशङ्कः । 'विशेषणाच्च' । अस्मिन्प्रकरणे 'ब्रह्मजज्ञं देवमीड्यं विदित्वे'ति जीवपरयोरुपास्यत्वोपासकत्वादिना विशेषितत्वात् तयोरेवोपासनसौकर्याय एकाधिकरणस्थत्वप्रतिपादनार्थत्वात् 'ऋतं पिबन्ता'विति मन्त्रस्य जीवपरप्रतिपादकत्वमेव । अतः यस्य ब्रह्म च क्षत्रं चेति मन्त्रः परमात्मपर एवेति निर्णीतम् ।

तथा 'अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति । ईशानो भूतभव्यस्य न ततो विजुगुप्सते' इति मन्त्रे अङ्गुष्ठमात्रतया निर्दिश्यमानो जीव एव; अङ्गुष्ठमात्रत्वस्य जीवधर्मतया 'प्राणाधिपस्संचरति स्वकर्मभिरङ्गुष्ठमात्रो रवितुल्यरूपः' 'अङ्गुष्ठमात्रं

पुरुषं निश्चकर्ष यमो बलात्' इति श्रुतिस्मृतिप्रसिद्धत्वादिति पूर्वपक्षं कृत्वा—'शब्दादेव प्रमितः' 'हृद्यपेक्षया तु मनुष्याधिकारत्वात्', 'कम्पनात्' 'ज्योतिर्दर्शनात्' इति चतुर्भिस्सूत्रैः सिद्धान्तः कृतः। तेषां चायमर्थः। अङ्गुष्ठप्रमितः परमात्मा, शब्दादेव 'ईशानो भूतभव्यस्य'इति ईश्वरत्ववाचकेशानशब्दादेव। ननु कथं तर्हि परमात्मनोऽङ्गुष्ठमात्रत्वमित्यत्राह—'हृद्यपेक्षया तु मनुष्याधिकारत्वात्'। हृदि हृदये परमात्मनो वर्तमानत्वात् तदपेक्षया अङ्गुष्ठमात्रत्वमुपपद्यते। न च खरतुरगादीनामङ्गुष्ठशून्यानां हृदयस्याङ्गुष्ठप्रमितत्वाभावात् तदन्तर्वर्तिनः परमात्मनः कथमङ्गुष्ठमात्रत्वमिति वाच्यम्। उपासनाविधायिशास्त्रस्य मनुष्याधिकारिकत्वात् तेषां चाङ्गुष्ठसंभवात् तद्धृदयवर्तिनः अङ्गुष्ठसमपरिमाणहृदयावच्छेदनिबन्धनाङ्गुष्ठप्रमितत्वे नानुपपत्तिः। 'कम्पनात्'। 'यदिदं किंच जगत्सर्वं प्राण एजति निस्सृतम्। महद्भयं वज्रमुद्यत'मिति समस्तप्राणिकम्पनहेतुभयहेतुत्वस्यास्मिन्नङ्गुष्ठप्रमिते आम्नानात् तस्य च परमात्मधर्मत्वस्य 'भीषास्माद्वातः पवत' इत्यादिश्रुतिप्रतिपन्नत्वात् अङ्गुष्ठप्रमितः परमात्मा। 'ज्योतिर्दर्शनात्'। 'न तत्र सूर्यो भाति न चन्द्रतारकमि'ति अङ्गुष्ठप्रमिते सकलतेजश्छादकज्योतिस्सम्बन्धप्रतिपादनात् तादृशज्योतिस्सम्बन्धस्य आथर्वणे ब्रह्मसम्बन्धितया प्रतिपादितत्वाच्च अङ्गुष्ठप्रमितः परमात्मेत्यर्थः॥

तथा—'इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः। मनसस्तु परा बुद्धिः बुद्धेरात्मा महान्परः। महतः परमव्यक्तमव्यक्तात्पुरुषः परः। पुरुषान्न परं किंचित् सा काष्ठा सा परा गतिः।' इति वाक्ये सांख्यप्रक्रियाप्रत्यभिज्ञानात् पंचविंशातिरिक्तपुरुषनिषेधाच्च सांख्याभिमतमब्रह्मात्मकं प्रधानमेव अव्यक्तशब्देनाभिधीयत इति 'आनुमानिकमप्येकेषामिति चेदिति सूत्रखण्डेन पूर्वपक्षं कृत्वा 'शरीररूपकविन्यस्तगृहीतेर्दर्शयति च' 'सूक्ष्मं तु तदर्हत्वात्' 'तदधीनत्वादर्थवत्' 'ज्ञेयत्वावचनाच्च' 'वदतीति चेन्न प्राज्ञो हि प्रकरणात्' 'त्रयाणामेव चैवमुपन्यासः प्रश्नश्च' 'महद्वच्चे'ति सप्तभिः सूत्रैस्सिद्धान्तः कृतः। तेषां चायमर्थः। आनुमानिकं नाव्यक्तशब्दाभिलप्यम्। उपासनोपयोगिवशीकरणाय 'आत्मानं रथिनं विद्धि शरीरं रथमेव चे'ति वाक्ये रथिरथादिभावेन रूपितेषु आत्मशरीरबुद्धिमनइन्द्रियविषयेषु रथरूपकात्मना 'शरीरं रथमेव चे'ति विन्यस्तस्य शरीरस्यैवाव्यक्तशब्देन ग्रहणसंभवात्। अस्मिंश्च प्रकरणे

इन्द्रियादिवशीकरणप्रकारस्यैव 'यच्छेद्वाङ्मनसी प्राज्ञः' इत्यादिदर्शनात्, तदनुसारेणाव्यक्तशब्देन शरीरमेव गृह्यते। ननु कथमव्यक्तशब्देन व्यक्तस्य शरीरस्याभिधानम्। तत्राह—'सूक्ष्मं तु तदर्हत्वात्'। भूतसूक्ष्ममव्याकृतं ह्यवस्थाविशेषमापन्नं शरीरं भवति। ततश्च कारणवाचिना अव्यक्तशब्देन स्थूलं शरीरमेवोपचारादुच्यत इत्यर्थः। ननूक्तशब्दस्य मुख्य एवार्थोऽस्तु, कुतः स्थूलशरीरे लक्षणाभ्युपगन्तव्येत्यत्राह—तदर्हत्वादिति। स्थूलशरीरस्यैव कार्यार्हत्वात्, तस्यैव वशीकार्यत्वाय प्रतिपादनस्यापेक्षितत्वात्, अव्यक्तशब्देन कारणवाचिना स्थूलशरीरलक्षणा उचितेति भावः। ननु यदि भूतसूक्ष्ममव्याकृतमभ्युपगम्यते, कापिलतन्त्रसिद्धोपादाने कः प्रद्वेष इत्यत्राह—'तदधीनत्वादर्थवत्'। अस्मन्मते अव्यक्तस्य परमात्माधीनतया तदधिष्ठितत्वेन प्रयोजनवत्त्वमस्ति। सांख्यमते तदनभ्युपगमात् तस्य निष्प्रयोजनत्वमिति भावः। 'ज्ञेयत्वावचनाच्च'। यदि तन्त्रसिद्धमव्यक्तमेवाविवक्षिष्यत्, तदास्य ज्ञेयत्वमवक्ष्यत्। व्यक्ताव्यक्तज्ञविज्ञानान्मोक्षं वदद्भिस्तान्त्रिकैस्तेषां सर्वेषां ज्ञेयत्वाभ्युपगमात्। नचास्य ज्ञेयत्वमुच्यते। अतो न तन्त्रसिद्धस्येह ग्रहणम्। 'वदतीति चेन्न प्राज्ञो हि प्रकरणात्'। 'अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत्। अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात्प्रमुच्यते' इत्यव्यक्तस्य ज्ञेयत्वमनन्तरमेव श्रुतिर्वदतीति चेन्न। 'सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पद'मिति प्राज्ञस्य परमात्मनः प्रकरणात् स एव अशब्दमस्पर्शमिति मन्त्रे ज्ञेयत्वेन निर्दिश्यते, न तन्त्रसिद्धमव्यक्तम्। 'त्रयाणामेव चैवमुपन्यासः प्रश्नश्च'। अस्मिन्प्रकरणे हि उपायोपेयोपेतॄणां त्रयाणामेव ज्ञेयत्वोपन्यासः 'अन्यत्र धर्मादन्यत्राधर्मादि'ति प्रश्नश्च दृश्यते। नाव्यक्तादेः। 'महद्वच्च'। यथा 'बुद्धेरात्मा महान्पर' इत्यत्रात्मशब्दसामानाधिकरण्यान्न तन्त्रसिद्धं महत्तत्त्वं गृह्यते, एवमव्यक्तमप्यात्मनः परत्वेनाभिधानान्न कापिलतन्त्रसिद्धं गृह्यत इति स्थितम्। अत इयमुपनिषत्सर्वापि परमात्मपरेति त्रिभिरधिकरणैर्निर्णीतम्॥

क्षेमाय यः करुणया क्षितिनिर्जराणां भूमावजृम्भयत भाष्यसुधामुदारः।
वामागमाध्वगवदावदतूलवातो रामानुजस्स मुनिराद्रियतां मदुक्तिम्॥

॥ इति कठोपनिषदि षष्ठवल्लीभाष्यम्॥

॥ इति श्री रङ्गरामानुजमुनिविरचितं कठोपनिषद्भाष्यं समाप्तम्॥

श्रीः

कठोपनिषद्भाष्यटिप्पणी

श्रीनिवासं परं ब्रह्म प्रणिपत्य प्रणीयते ।
रङ्गरामानुजमुनिकठभाष्यस्य टिप्पणी ॥

प्रथमवल्ली

श्रिया महालक्ष्म्या सादरसंश्रितवक्षस्स्थलम् । अञ्जनाचलशृङ्गारं शेषाचलगरुडाचल-नारायणाचलाञ्जनाचलसिंहाचलवृषभाचलवेङ्कटाचलाः सप्त अचलाः । तदुपलक्षणार्थमिह अन्यतमस्य अञ्जनाचलस्य ग्रहणम् । तस्मिन् भासमानं सर्वहृदयाह्लादकं उत्तमरसं भगवन्तं श्रीनिवासमित्यर्थः ।

१. स्वस्तये तार्क्ष्यम् ऋवे. १०-१७८-१.

५. "स एवमुक्तः पुत्र एकान्ते परिदेवयाञ्चकार । कथमिति । उच्यते । बहूनां शिष्याणां पुत्राणां वा एमि प्रथमः सन् मुख्यया शिष्यादिवृत्त्येत्यर्थः । मध्यमानां च बहूनां मध्यमयैव वृत्त्या एमि । नाधमया कदाचिदपि । किंस्विद्यमस्य कर्तव्यं प्रयोजनम्, मया प्रत्तेन करिष्यति यत्कर्तव्यमद्य । नूनं प्रयोजनमनपेक्ष्यैव क्रोधवशादुक्तवान् पिता" । [इति] ॥

"तथापि तत् पितुर्वचो मृषा माभूदित्येवं मत्वा परिदेवनापूर्वकमाह पितरं शोकाविष्टं किं मयोक्तमिति । (अनुपश्येति)" इत्यन्यत्र ।

६. तथेति चार्थे । यथेत्यनुषज्यते । तदाह यथा चेति । पूर्वे यथा आसन् तदनुपश्य । परे च यथा भवन्ति तत्प्रतिपश्य । कथमासन् कथं भवन्ति । तत् स्पष्टयन्नाह सस्यमिवेति । पूर्वे सर्वेऽम्रियन्त । इदानीन्तना अपि म्रियन्ते । ते सर्वे पुनर्जनिष्यन्ते । तस्मात् सर्वजन्तुसाधारणोऽयं जननमरणधर्मः । स चेन्ममापि तत्र कः शोकः इति कृत्स्नो मन्त्रः (मृषावादप्रसङ्गं विना) शोकापनोदनार्थं पितुराश्वासनपरोऽपि भवितुमर्हतीति भाति ।

७. "प्रोष्यागतं यममसात्या भार्या वा ऊचुर्बोधयन्तः ।"

८. "अनिर्ज्ञातप्राप्त्येष्टप्रार्थना आशा । निर्ज्ञातप्राप्यार्थप्रतीक्षणं प्रतीक्षा ।" इत्यन्यत्र ।

९. "यद्यपि भवदनुग्रहेण सर्वं मम स्यात् तथापि त्वदधिकसम्प्रसादनार्थमनशनेनोपोषितामेकैकां रात्रिं प्रति त्रीन् वरान् वृणीष्व अभिप्रेतार्थविशेषान् प्रार्थयस्व" इत्यन्यत्र । तस्मादिति तच्छब्देन अनश्नतो रात्रित्रयवासं परामृश्य तस्मात्प्रति तत्स्थाने इत्यर्थे 'प्रतिनिधिप्रतिदाने च यस्मात्' इति सूत्रेण पञ्चमीति किं युक्तमिति पर्यालोचनीयम् ।

१०. "प्रतीतः लब्धस्मृतिः । स एवायं पुत्रो ममागत इति प्रत्यभिजानन्नित्यर्थः ।"

११. एतदनुरोधेन 'त्वां दर्शिवान्' इति मूलपाठेन भाव्यमिति भाति। तदैव छन्दः-सामञ्जस्यमपि। यथास्थिते द्वादशाक्षराणि भवन्ति। त्रिष्टुभि एकादशभिरेव भाव्यम्।

१४. तत् मया उच्यमान अग्निं तदनुबन्धि चान्यत्। "स्वर्गाय हितं स्वर्गसाधनमग्निं प्रजानन् विज्ञातवानहं प्रब्रवीमि। तन्निबोधेति च शिष्यबुद्धिसमाधानार्थं वचनम्। अग्निं स्तौति—अनन्तलोकाप्तिं स्वर्गलोकफलप्राप्तिसाधनम्। अथो अपि प्रतिष्ठामाश्रयं जगतः विराड्रूपेण। तमेतमग्निं मयोच्यमानं जानीहि। निहितं स्थितं—गुहायां विदुषां बुद्धौ निविष्टमित्यर्थः"।

१५. "लोकादिं लोकानामादिं प्रथमशरीरित्वादग्निम्।"

१६. अस्य तुष्ट इति तोषहेतुत्वं पूर्वमुक्तम्। आदरव्यञ्जनाय वचनकर्मत्वं वक्तुं मृत्योर्महात्मत्वविशेषणं दातुं च पुनरिह 'तमब्रवीत् प्रीयमाणो महात्मा' इत्युच्यते। **सृङ्काम्**। अन्यत्र क्वाप्यदृष्टमव्युत्पादितमिदं पदम्। सृ गतौ कैशब्दे इति धातुद्वयात् सरत्का—प्रसरच्छब्दा इत्यर्थे पृषोदरादित्वेन सृङ्केति रूपं भवतीति कृत्वा शब्दवतीं रत्नमालामिति व्याचक्षत इति भाति। "यद्वा सृङ्काम् अकुत्सितां गतिं कर्ममयीं गृहाण। अन्यदपि कर्मविज्ञानमनेकफलहेतुत्वात् स्वीकुर्वित्यर्थः।" इत्यर्थान्तरमप्यन्यत्रोक्तम्। परन्तु अनन्तरवल्ल्यां 'नैतां सृङ्कां वित्तमयीमवाप्तः' इति पुनःप्रयुक्तस्यास्य पदस्य "नैतामवाप्तवानसि सृङ्कां सृतिं कुत्सितां मूढजनप्रवृत्तां वित्तमयीं धनप्रायाम्" इति कुत्सिता गतिरिति व्याख्यानं दृश्यते। सृधातोः सृतिरर्थः। 'का' इति कापुरुष इत्यादाविव कुत्सितार्थे। परनिपातादि पृषोदरादिपाठात् इति निष्पत्तिरभिमतेति भाति। एवं कुत्सिता गतिरिति उपरि व्याख्याने स्थिते कथमिह अकुत्सिता गतिरिति व्याख्यानं युक्तमिति विमृश्यम्। कुत्सितामित्येव स्थितःपाठः वरदानप्रकरणे अयमर्थो न संगत इति बुध्याऽन्यथाकृतः स्यादपि। कुत्सितत्वं ज्ञानमार्गापेक्षयाऽवरत्वम्। न तु गर्हितत्वमिति।

२०. किञ्चेति। 'अन्यदप्याह एतमग्निमिति' इत्यर्थः। 'एतमग्निमिति। किञ्च' इति वा पाठः।

२२. "अतिसृज विमुञ्च एनं वरं मा मां प्रति"।

२३. अत्र देवैरपि विचिकित्सितम्। "किलेति। भवत एव नःश्रुतम्।" तादृशमिदम्। किञ्च त्वं यन्न सुविज्ञेयमात्थ तादृशम्। किञ्च त्वादृगन्यो वक्ता दुर्लभः। अतिदुर्लभवक्तृकम्। किञ्च यो यो वरो दीयेत तस्मात्सर्वस्मादधिकम्।

२४. यावदिति सामान्ये नपुंसकम्। यावतीः शरदो जीवितुमिच्छसि तावतीःशरदो जीवेत्यर्थः।

२५. काम्यमानानामिति। कामानां मध्ये ये कामाः उत्कृष्टा इत्यर्थः, तद्भाजमित्यस्मादर्थाद्विशिष्टोऽयमर्थः।

२७. "श्वो भविष्यन्ति न वेति सन्दिह्यमान एव येषां भावो भवनं त्वयोपन्यस्तानां भोगानां, ते श्वोभावाः"।

२९. "अजीर्यतां वयोहानिमप्राप्नुवताम् अमृतानां सकाशमुपेत्य उपगम्य"। इत्यत्र व्याख्यानेऽपि अजीर्यताममृतानामिति मुक्तावस्था ग्राह्या। यमस्यापि मुक्तेः सिद्धत्वात् भविष्यन्तीमपि दशां वर्तमानवद् भूतवच्चोपचरति। 'अनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम्' इति हि वक्ष्यति।

३०. योऽयमित्यादि श्रुतिवचनं, यतः 'नान्यं तस्मादहं वृणे' इति उत्तमो न श्रूयते। अपि तु नान्यं नचिकेता वृणीत इति प्रथमः। अत एव वर्तमानानुपपत्तेः स्मेति पूरणमिति भावः।

यावत् नचिकेतःसंज्ञमिदं शरीरं ध्रियते तावत् नान्यं वरं वरिष्ये इति दृढमात्मनोऽध्यवसायं व्यञ्जयितुकामः स्वयमेवात्मानं प्रथमपुरुषवद् व्यवहरतीत्यपि युक्तं भाति।

द्वितीयवल्ली

१. प्रेय उतैव प्रेयोऽपि च।

२. ताविति पुल्लिङ्गोपपत्तये श्रेयःप्रेयःपदार्थाविति। श्रुतौ पुल्लिङ्ग कर्तृत्वोपपत्तये तयोःस्वातन्त्र्यव्यञ्जनाय।

३. 'स्रङ्काश्चेमामनेकरूपां गृहाण' इति पूर्वमधिकवरत्वेन यमेन दत्तां रत्नमालां नचिकेता न प्रतिजग्राह। तत इदमिदानीमाह यमः 'नैतां स्रङ्कां वित्तमयीमवाप्तः' इति। इत्यपि युक्तम्।

५. घनीभूते तमसि वर्तमाना इव। आत्मानं पण्डितं मन्यमाना इत्यध्याहृत्य योज्यम्। तात्पर्यगत्या धीरं मन्यमाना इत्यपि विवक्षितम्। द्रम गतौ।

६. "सम्परेयत इति सम्परायः परलोकः। तत्प्राप्तिप्रयोजनः साधनविशेषः शास्त्रीयः साम्परायः॥" भावप्रकाशिका— "सम्यगवश्यम्भावेन परा परस्तात् देहपातस्य पश्चात् ईयते गम्यत इति सम्परायः। तत्प्राप्त्यर्थः साधनविशेषःसाम्परायः"—इति॥

'दुर्मानीत्यर्थः' इत्यस्यानन्तरं 'तस्यायं लोकः परश्च लोको नास्तीत्यर्थः' इत्यधिकं विषयवाक्यदीपिकायां पठ्यते।

उतपदस्य योजनाऽत्र न दर्शिता। पर उत परश्चेत्यभिप्राये चशब्दाध्याहारो नोक्तःस्यात्। उत अपि च मानी पुनःपुनरित्युपर्यन्वयाभिप्राय उचित इति भाति। पाठान्तरं वा। संयमने त्वनुभूयेति सूत्रे श्रुतप्रकाशिकायां नायं पाठः कण्ठोक्तो दृश्यते। 'अयं लोको नास्ति न पर इति' इति भाष्योद्धृतस्य मन्त्रस्य नञ्द्वयघटितं प्रतीकं धृत्वा 'अत्रामुत्र च सुखं नास्तीत्यर्थः' इत्यर्थवर्णनमात्रं तु कृतं दृश्यते। अयं लोको नास्तीत्यंशस्य अत्र सुखं नास्तीति विवरणम्, न पर इति मानी पुनःपुनर्वशमापद्यते मे' इत्यवशिष्टांशस्य अमुत्र च सुखं नास्तीति विवरणम् इति यद्यपि स्थितं कथञ्चिद् योजयितुं शक्यम्, तथापि एतैरुपनिषद्भाष्यकारैः श्रीभाष्ये वा विवरणे वा अवलोकितःपाठः 'अयं लोको नास्ति पर' इति द्वितीयनञ्रहित एवेति तदनुसारेणैव भावप्रकाशिकायां व्याख्यायि—

"अयमेव लोकः स्त्र्यन्नपानादिरूपोऽस्ति। न परः परलोकः इति मानी इति मननशीलः तदनुरूपमाचरन् पुनःपुनः जन्ममरणप्राप्त्या मम वशमापद्यत इत्येवमयं लोक इत्यत्र एवशब्दमभ्याहृत्य व्याख्यातं परैः। आचार्यास्तु च-शब्दमभ्याहृत्य व्याचक्षते—अत्रामुत्र च सुखं नास्तीत्यर्थः इति। देहान्तरोपभोग्यमिति शेषः"।

इति। अत्र परेषामभिमतो यः पाठः तमेव कृत्वा आचार्या व्याचक्षत इत्येतैरुच्यत इति स्फुटम्। तत्र चकाराध्याहारेण अयं परश्च लोको नास्तीत्यर्थे सति अस्यार्थस्य इतिमानीत्युत्तरत्र कथमन्वयः। न हि कश्चिदयं लोको नास्तीति मन्येत इति शङ्कापरिहारायोक्तं देहान्तरेति। वर्तमाने देहे अयं लोको नास्तीति सत्यं न कश्चिन्मन्येत। देहान्तरोपभोग्यं तु ऐहिकमामुष्मिकं वा सुखं नास्तीति देहातिरिक्त आत्मा नास्तीत्यजानन् सर्वो मन्येतैव। ऐहिकसुखमेव चायं लोक इत्युच्यते, इत्याशयः। एवं भावप्रकाशिकायामेकधा व्याख्याने कृते कस्मिंश्चित् श्रीभाष्यकोशे 'अयं लोको नास्ति पर उत मानी' इति स्थितं पाठं दृष्ट्वा तदनुसारेणेह प्रकारान्तरेण व्याख्यातमिति भाति।

८. "न हि नरेण मनुष्येण अवरेण प्रोक्तः अवरेण हीनेन प्राकृतबुद्धिनेत्येतत्। उक्तः एषः आत्मा यं त्वं मां पृच्छसि। न हि सुष्ठु सम्यक् विज्ञेयः विज्ञातुं शक्यः। यस्मात् बहुधा अस्ति नास्ति कर्ताऽकर्ता शुद्धोऽशुद्ध इत्याद्यनेकधा चिन्त्यमानः वादिभिः। कथं पुनः सुविज्ञेय इति। उच्यते। अनन्यप्रोक्ते अनन्येन अपृथग्दर्शिनाऽऽचार्येण प्रतिपाद्यब्रह्मात्मभूतेन प्रोक्ते उक्ते आत्मनि गतिः अनेकधा अस्तिनास्तीत्यादिलक्षणा चिन्ता गतिः अत्र अस्मिन्नात्मनि नास्ति न विद्यते। सर्वविकल्पगतिप्रत्यस्तमितरूपत्वादात्मनः। अथ वा स्वात्मभूते अनन्यस्मिन् आत्मनि प्रोक्ते अनन्यप्रोक्ते गतिरत्र अन्यावगतिर्नास्ति। ज्ञेयस्यान्यस्याभावात्। ज्ञानस्य ह्येषा परा निष्ठा यदात्मैकत्वविज्ञानम्। अतो गन्तव्याभावान्न गतिरत्रावशिष्यते। संसारगतिर्वाऽत्र नास्ति अनन्य आत्मनि प्रोक्ते नान्तरीयकत्वात् तद्विज्ञानफलस्य मोक्षस्य। अथ वा प्रोच्यमानब्रह्मात्मभूतेनाचार्येण अनन्यतया प्रोक्ते आत्मनि अगतिः अनवबोधोऽपरिज्ञानमत्र नास्ति। भवत्येवावगतिस्तद्विषया श्रोतुः तदनन्योऽहमित्याचार्यस्येवेत्यर्थः। एवं सुविज्ञेय आत्मा आगमवताऽऽचार्येणानन्यतया प्रोक्तः। इतरथा अणीयान् अणुतरः अणुप्रमाणादपि सम्पद्यत आत्मा। अतर्क्यं अतर्क्यः अणुप्रमाणो न तर्क्यः स्वबुध्द्यभ्यूहेन केवलेन तर्केण। तर्क्यमाणेऽणुप्रमाणे केनचित् स्थापिते आत्मनि ततोऽणुतरमन्योऽभ्यूहति। ततोप्यन्योऽणुतरमिति। न हि तर्कस्य निष्ठा क्वचिद् विद्यते।"

९. आपनीयेति स्थाने आपनेयेति।

१०. अनित्यमिति लिङ्गव्यत्ययश्छान्दसः। शेवधिः अनित्यं वस्तु इति जानामीति वा। शेवधिरिति शेवधिरित्येतत् अनित्यं जानामीति वा।

११. एतन्मन्त्रपर्यन्तमौपोद्घातिकमेकं प्रकरणम्। तत्र प्रथममन्त्रे—हितं प्रियमिति मार्गद्वयमर्थानर्थफलमस्तीति, द्वितीये—तत्र धीरेण विविच्य प्रियपरित्यागेन हितं परिग्राह्यमिति, तृतीये—नचिकेतसा विवेकिना प्रियं परित्यक्तमिति, चतुर्थे—प्रियस्य अविद्येति नाम, हितस्य

विद्येति, तत्र नचिकेतसा हितरूपा विद्या परिगृहीतेति, पञ्चमषष्ठयोः—अविवेकिनां प्रिय एव आसक्तिर्भवति न तु विद्यामार्गप्रतिभानमपीति, सप्तमे— परतत्त्वविषये समीचीन आचार्यो वा शिष्यो वाऽतिदुर्लभ इति, अष्टमे—असमीचीनाचार्योपदेशाद्वा आचार्यमनपेक्ष्य स्वप्रज्ञयैव वा तद्ज्ञानं दुर्लभमिति, नवमे—एवंविधो दृढो निश्चयो नचिकेतसो जात इति, दशमे—केवलकर्मणां परमपुरुषार्थप्राप्त्युपायकोटिप्रवेशविरहेऽपि पूर्वोपदिष्टो नाचिकेताग्निस्तदौपयिको भवतीति तदनुष्ठानेन स्वस्य आचार्यकोपयुक्तज्ञानसम्पत्तिरस्तीति, एकादशेऽस्मिन्—नचिकेतसः परतत्त्वजिज्ञासा सुदृढेति श्रवणाधिकारः पूर्ण इति च ज्ञापितम् ।

"स्तोमं स्तुत्यम् । महत् अणिमाद्यैश्वर्याद्यनेकगुणसंहतम् । स्तोमं च तन्महच्च निरतिशयत्वात् स्तोममहत् ।" इति स्तोममहदित्येकपदपाठं कृत्वाऽन्यत्र व्याख्यातम् ।

१२. 'येयं प्रेते विचिकित्सा मनुष्ये' इति पूर्वं नचिकेतसः तृतीये प्रश्ने मरणानन्तरं मनुष्यस्य किमात्यन्तिक उच्छेदः अथ वाऽस्त्यनुवृत्तिरिति साक्षात् पृष्टम् । तथापि न तावदेव तस्य जिज्ञासितम् । 'अभिध्यायन् वर्णरतिप्रमोदानतिदीर्घे जीविते को रमेत ।' 'यत् साम्पराये महति' इत्यादि वदतो हि नचिकेतसो बुद्धौ 'जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च' इति प्रसिद्धजननमरणप्रबन्धव्यतिरिक्तेन केनचिदर्थेन स्थितेन भाव्यम् । यदा चरमं मरणं भवति यतःपरं पुनरपि जननादिक्लेशो नास्ति तादृशे मरणे वृत्ते ततः परं मनुष्यः कथं भवतीति प्रश्नार्थः । एतेन मोक्षस्वरूपं पृष्टं भवति । एवं प्राप्ये मोक्षे पृष्टे तत्साधनमपि पृष्टमेव । यमश्च नचिकेतसो विषयवैराग्यातिशयं दृष्ट्वा जिज्ञासिते मोक्षस्वरूपे अस्ति तस्य कश्चन विवेक इति जानन् 'स्तोमं महदुरुगायं दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः' इति मोक्षे प्राप्यं वस्तु नचिकेतसा गृहीतत्वेन प्रस्तुत्य तं प्रशशंस । एवं नचिकेतःप्रशंसाया अवसितत्वात्, तेन दृष्टतया उक्तं वस्तु 'तं दुर्दर्श'मिति तच्छब्देन परामृश्य अत्र विशेषणात्, प्रश्नोत्तरतया यद् वक्तव्यं तदस्मिन् मन्त्रे उक्तमिति अनन्तरमन्त्रे 'एतच्छ्रुत्वा' इत्यादिना प्रतीतेश्च तृतीयप्रश्नस्य इदं प्रतिवचनमिति ज्ञायत इति वेदितव्यम् । अत्र हर्षशोकौ जहातीत्यनेन प्रेतो मनुष्योऽस्ति न वेति सन्देहस्य "अस्ति, संश्च हर्षशोकरहितोऽस्ती" ति परिहारोऽभिप्रेतः । 'अध्यात्मयोगाधिगमेन देवं मत्वा' इत्यनेन स्वात्मवेदनपुरस्सरं भगवदुपासनं तादृशमोक्षस्योपाय इति ज्ञापितम् । उपासनानुरूपत्वात् प्राप्तेः उपास्यमानभगवत्सान्निध्यतदनुभवावपि मुक्तस्य स्त इत्यपि व्यञ्जितम् । 'एतमाप्य' इत्यनन्तरमेवेदं स्पष्टीक्रियते ।

१३. प्रवृह्य । वृहू उद्यमने । उद्यमनं ग्रहणम् उपादानम्, प्रत्युपसर्गः प्रतिष्ठत इत्यादाविव विपरीतार्थः । तदुक्तं पृथक्कृत्येति ।

नचिकेतसं हे नचिकेतः त्वां प्रतीत्यर्थः ।

१४. तद्वदेति प्रार्थनात् प्रार्थयितुर्नचिकेतस इदं वचनमिति स्पष्टम् । किं पुनरिह पृच्छ्यत इति तु न स्पष्टम् । तथापि प्राप्यस्य ब्रह्मणः प्राप्तुर्जीवस्य प्राप्त्युपायस्योपासनस्य चोपरि

यमेन विशदमुपदिश्यमानत्वात् तदर्थ एवायं प्रश्न इति ज्ञायते। प्रसिद्धाभ्यां धर्माधर्माभ्यां कालत्रयवर्तितया ज्ञातपदार्थेभ्यश्च यथा विलक्षणं प्राप्यब्रह्मादि भवति तदुपदेष्टव्यमित्यर्थः।

२०. भाष्ये 'उभयत्रान्वये' इत्यत्र 'गुहायामप्यन्वये' इति 'उत्तरत्राप्यन्वये' इति वा उचितः पाठः।

ज्यायानेभ्यो लोकेभ्य इत्यादिष्विति। इत्यादिषु परमात्मधर्मतयाऽवगतत्वादित्यर्थो बोध्यः। इत्यादिभिरित्येवं पाठान्तरेण वा केनचिद् भाव्यम्।

२१. मादृशजनादिति। मदन्य इत्यत्रास्मच्छब्दः ब्रह्मविदुपलक्षणार्थ इति तात्पर्यम्।

२२. नित्यत्वेनेति। अवस्थितमित्यत्र अवेत्युपसर्गाभिप्रेतोऽयमर्थः। अत्रापि पाठः शोध्य इति भाति।

२४. यस्तु पुरुषार्थमपीति। अपिर्भिन्नक्रमः। अतिलङ्घ्यापीति।

२५. किञ्चित् प्रतीति। ब्रह्म वा तदितरद्वा प्रतीत्यर्थः। कञ्चित् प्रतीति किं पाठोऽस्तीत्यन्वेष्टव्यम्।

असाधारणरूप एव माह्य इति। असाधारणगुण एवेति युक्तम्। असाधारणाकार एवेति पाठान्तरम्।

तं दुर्दर्शमित्यादिचतुर्दशमन्त्रात्मकमिदं साक्षादुपदेशपरं प्रकरणम्। तत्र प्रथमे उपदेष्टव्यस्यातिसङ्ग्रहेणोपदेशः। अनन्तरे उपसंहारः। तृतीये विस्तरेणोपदेशाय नचिकेतसः प्रश्नः। तत्र उपासनकाले अनुसन्धेयस्य प्रणवस्योपदेशः स्तुतिश्च सर्वे वेदा इत्यादिषु त्रिषु मन्त्रेषु। अथ जीवात्मस्वरूपोपदेशो द्वयोः। अथानन्तरे परमात्मोपदेशः। तत्र गुहायां निहित इति यदुक्तं तस्योपपादनं 'आसीनो दूरं व्रजति' 'अशरीरं शरीरेषु' इति द्वयोः। धातुप्रसादादिति यदुक्तं तत् किञ्चिद् विवृतं 'नायमात्मा प्रवचनेन लभ्यः' इत्यनेन। अनेनानुष्ठेयोपायविशेष आक्षिप्यते। एतदङ्गतया वर्जनीयान्याह 'नाविरत' इत्युत्तरमन्त्रेण। परस्य ब्रह्मणो दुर्ज्ञानत्वकथनपूर्वकमुपदेशोपसंहारः चरमेण 'यस्य ब्रह्म च' त्यनेन।

तृतीयवल्ली

१. सत्यपदवाच्येति। ऋतपदवाच्येति युक्तःपाठः। ननु एवम्भूता ब्रह्मविद इत्ययुक्तम्। ब्रह्मविदामत्र अश्रवणादित्यत्राह—केवलपञ्चाग्नीति।

अप्रकाशत्वप्रकाशत्वयोरिति। अनयोः रूपवदचेतनधर्मत्वादिति भावः।

उपष्टम्भकसुवर्णे इति। द्वन्द्वः। प्रथमाद्विवचनम्।

११. अत्र अन्ते 'भाषितम्' इत्यनन्वितं पठ्यते।

१३. 'इमं मन्त्रं प्रस्तुत्य' इत्यस्यानन्तरं 'इत्थं हि' इति स्थितमनन्वितम्।

१५. अत्र अवतारिका—उपसंहरतीति। उत्तरमन्त्रेऽप्येवं दृश्यते। तेनेह स्थितैव-मवतारिका किं युक्तेति विमर्शनीयं भवति। परमात्मोपदेशोपसंहार इह। उपाख्यानोपसंहार उत्तरत्रेति वा ज्ञेयम्।

अस्यां वल्ल्यां योगः प्राधान्येन प्रतिपाद्यत इति स्फुटमेतत्। मन्त्राणां सङ्गतिरपि स्पष्टा।

चतुर्थवल्ली

पूर्वोक्तार्थविशदीकरणार्थमेवास्य द्वितीयाध्यायस्य प्रवृत्तिः।

तत्र "अणोरणीयान्महतो महीयानात्मा" इत्यत्राभिप्रेतं सर्वात्मत्वं अस्यां चतुर्थ-वल्ल्यां प्राधान्येन प्रकाश्यते।

तत्र परमात्मविज्ञानार्थप्रवृत्तौ अधिकारिदौर्लभ्यं, परमात्मेतरस्य सर्वस्य हेयत्वं, तस्य सर्वेन्द्रियनियन्तृत्वं, मनोनियन्तृत्वं, शरीरनियन्तृत्वं, सर्वजगत्स्रष्टृब्रह्मनियन्तृत्वं, सामान्यतः सर्वजीवात्मनियन्तृत्वं, अग्निनियन्तृत्वं, तदितरसूर्यादिसर्वदेवतानियन्तृत्वं, सर्वदेशकालवर्ति-सर्वपदार्थात्मत्वं, एवंविधत्वस्य मनोमात्रग्राह्यत्वं, शरीरे स्थितस्यापि निरवद्यत्वं, नित्यत्वं, भेद-ज्ञानिनामनर्थापातं तत्त्वज्ञानवतां निःश्रेयसं च क्रमेण पञ्चदशसु मन्त्रेषु प्रतिपाद्यन्ते।

१२. किंतु ईश्वरवाचिशब्दादेवेति। ईशत्ववाचीति श्रुतप्रकाशिकापाठः। अत ईशान-शब्दस्य न श्रुतित्वमिति। श्रुतित्वे नारायणव्यावृत्तिर्भवतीति वादिनः प्रतिपक्षिणः सर्वथाऽत्र अवकाशो न देय इत्यभिप्रायेणेदम्। वस्तुतस्तु रुद्रप्रतीतिहेतुरूढिपरित्यागेन केवलयौगिकोऽपि सन् अयमीशानशब्दः श्रुतिर्भवति। अङ्गुष्ठमात्रः जीवः परमात्मा वेति संशयः। परमात्म-सर्वेश्वर इति नार्थभेदोऽस्ति। 'जीवो वा सर्वेश्वरो वा' इत्यपि हि संशयप्रदर्शनं युज्यते। तत्र सर्वेश्वरत्वस्य साक्षाद्वाचकःशब्दः श्रूयमाणः श्रुतिः कथं न भवेत्? सर्वेश्वरत्वातिरिक्तेन केनचित् धर्मेण परमात्मात्मत्वे साध्यमाने स धर्मः लिङ्गपदाभिधेयो भवति। रूढिरेव श्रुतिरिति तु नियमो निर्निबन्धनः। निरपेक्षावाचकस्यैव श्रुतित्वात्।

कालत्रयेति। अद्य श्व इति भूतकालस्याप्युपलक्षणमिति भावः।

पञ्चमवल्ली

१. पुरस्वामिनो यथा पुरं विविक्तं भवतीति। जीवात्मनः शरीरमत्यन्तं बाह्यमिति भावः।

२. पुनरप्यस्य सर्वात्मतामेव द्रढयतीति। 'देवं मत्वा' 'तमक्रतुः पश्यति' इत्युक्तो-पासनोपयोगितया पूर्ववल्ल्यां प्रतिपादितमपि सर्वात्मत्वं पुनःप्रकारान्तरेणोच्यत इत्यभिप्रायः। शरीरादत्यन्तविविक्तः तदन्तःस्थो जीवात्मेति पूर्वस्मिन् मन्त्रे उक्तम्। तस्याप्यन्तरात्मा परं ब्रह्मेति इह विवक्षितमिति विभाव्यम्।

३. नियमनविशेषप्रदर्शनेन अन्तरात्मत्वं दृढीकर्तुं प्रवृत्तः ऊर्ध्वमिति मन्त्रः। सत्त्वप्रकृतयः सर्वेऽपीति। विश्वे देवा उपासत इत्यस्य यद्यपि चतुर्मुखादिसर्वदेवकन्यत्वमर्थो वक्तुं शक्यते, तथापि उपासनस्येह मोक्षार्थभक्तिरूपत्वौचित्यात्, तत्र च मनुष्याणामप्यधिकारित्वात् साधारण्येन सत्त्वप्रकृतय इति व्याख्यानं कृतमिति बोध्यम्। 'देवसम्बन्धिनी सम्पद् दैवी। देवा भगवदाज्ञानुवृत्तिशीलाः' इति श्रीमद्गीताभाष्यसूक्तिरिह अनुसन्धेया।

४. एवं परमात्मानमुपासीनस्येति। एतेन पूर्वमन्त्रप्रस्तुतोपासनपर्यालोचनया तदनुगुणार्थविवरणमिह क्रियत इति ज्ञापितम्। यदा तु पूर्वत्र प्रधानप्रतिपाद्यस्य अन्तरात्मत्वस्य पर्यालोचनं क्रियते तदा अन्यथाऽपि योजनं शक्यम्। देही जीवात्मा देहवान् जायते। शरीरस्थः अथ शरीरे बाल्ययौवनादिक्रमेण वर्तते। विस्रंसमानः जरया प्रशिथिलगात्रो भवति। देहाद् विमुच्यमान. म्रियमाणो भवति। किमत्र परिशिष्यते देहादुत्क्रान्ते जीवात्मनि अत्र तेन त्यक्ते भूतपूर्वदेहे किं परिशिष्यते तदीयत्वेन व्यपदेशार्हं किं वस्तु अवतिष्ठते। न किमपीत्यर्थः। भूतपूर्वशरीरपिण्डस्य तत उत्क्रान्तस्य जीवात्मनश्च न कश्चन सम्बन्धोऽस्तीति भावः। पुरमेकादशद्वारमिति पूर्वमुक्तो विवेक इह दृढीकृतः। एवं शरीरं प्रति जीवस्य आत्मत्वमौपाधिकमस्थिरम्। जीवं प्रति परमात्मन आत्मत्वं तु स्वाभाविकमनिवर्त्यं यावत्स्वरूपभावीति वेदितव्यमिति।

५. तस्य...महिमानमाहेति। ऊर्ध्वं प्राणमित्यत्र अन्यपरतया व्यङ्ग्यतया च स्थितमिह तात्पर्येण स्पष्टमाहेति भावः।

६. आश्चर्य इति। विलक्षणाधिकारिलाभजनितविस्मयाभिव्यञ्जकमित्यर्थः।

७. हन्त त इत्यनेन सूचितमर्थमिति। परमात्मतत्त्वश्रवणविमुखसामान्यजनवृत्तान्तमित्यर्थः।

८. प्ररोचनयेति। विलक्षणाधिकारितां बोधयित्वा उत्साहजननेनेत्यर्थः। प्रकृतमनुसरतीति। पूर्वमन्त्रे विच्छिन्नं परमात्मोपदेशं पुनः परिगृह्णातीत्यर्थः।

इदमत्र भाति जीवात्मनो जीवनावस्थायां जीवनहेतुत्वरूपं माहात्म्यं 'न प्राणेन' इत्यनेन मन्त्रेणोच्यत इति स्थितं भाष्य एव। जीवनप्रतिद्वन्द्विमरणप्राप्त्यनन्तरावस्थायां तदवस्थाहेतुत्वरूपं माहात्म्यं वक्तुं हन्त त इत्यादि मन्त्रद्वयप्रवृत्तिः। हन्तेति पञ्चाग्निविद्योक्तरीत्या इदं परमं रहस्यमिति व्यञ्जयति। "गुह्यं सनातनं ब्रह्म प्रवक्ष्यामि। मरणं प्राप्य आत्मा यथा भवति तच्च प्रवक्ष्यामि" इति योजना। मरणानन्तरभाविनीं जीवात्मावस्थां वक्ष्यामि। तत एव तद्धेतुत्वरूपमाहात्म्यविशेषवत्तया ब्रह्मोपदिष्टं विद्धीति भावः। एवं जीवनप्रतिद्वन्द्वितयोपस्थितमरणोत्तरावस्थाहेतुत्वं प्रतिपाद्य अथ जीवनावस्थायामेव स्वाप्नार्थनिर्मातृत्वरूपं माहात्म्यमाह— य एष सुप्तेष्विति।

९. पुनरप्युपदिशतीति। दृष्टान्तप्रदर्शनेन वैशद्यं सम्पादयतीत्यर्थः।

१०. उदाहरणान्तरमिति। अग्निदृष्टान्तेन तस्य दुरुपगमत्वं मा शंकि। सूपगम एव सः तेजस्वित्वातिशयेऽपीति श्रुतिहृदयमिति भावः।

११. आत्मत्वाविशेषेऽपीति। पूर्वमन्त्रावधि अन्तरात्मत्वं सामान्यतो विशेषतश्चोपदिष्टम्। ततः अन्तरात्मत्वे जीवात्मवदस्य दोषसंस्पर्शः स्यादिति शङ्कापरिहारायास्य मन्त्रस्य प्रवृत्तिरिति भावः।

१२-१३. ये पश्यन्ति तेषामेव मुक्तिरिति। तमात्मस्थं येऽनुपश्यन्तीति धात्वर्थो विधेय इति भावः। मत्वेति पूर्वमुक्तं दर्शनाकारमेव मननमिति हृदयम्। शाश्वतं सुखं नित्य आनन्दः। तदुक्तं मुक्तिरिति। शाश्वती शान्तिः मोक्षप्रतिबन्धकस्य सर्वस्य आत्यन्तिकी निवृत्तिरित्यर्थः।

१४. एवमुक्तः शिष्य आहेति। परमात्मस्वरूपविषयमुपदेशं समाप्य तदुपासनप्रस्तावं कृतं श्रुत्वा पुनरपि स्वरूपविषयस्यैव संशयविशेषस्य परिहरणाय तद्विषयं प्रश्नं करोतीत्यर्थः। एतदितीति। तत् मन्यन्ते निष्पन्नयोगाः। कथं मन्यन्ते। एतदिति निर्देश्यं मन्यन्ते। एतदिति निर्देश्यमित्यस्य कोऽर्थः। करतलामलकवदपरोक्षमित्यर्थः। परेत्वत्र अनिर्देश्यमिति पठित्वा व्याचक्षते। कथं रूपादिहीनमिति। रूपादिहीनत्वात् चक्षुषा तावन्न गृह्यते। चक्षुषा अगृहीतस्य मनसा भावनमसम्भवि। मनसा तदीयं रूपं विभाव्य भावयितुं शक्यमिति चेत्—तद्रूपं कथं विभावनीयम्—किं घटपटादिवदप्रकाशस्वरूपम्; अथ वा दीपादिवत्प्रकाशस्वरूपम्। उत्तरत्रापि किं दीपादिवदेव साधारणप्रकाशस्वरूपं उतादित्यादिवत् विशिष्टप्रकाशस्वरूपम्? इति प्रश्नाभिप्राय इति भावः।

१५. एवमत्र पूर्वार्धे मन्यन्त इत्यत्र अधिकारिविशेषपरतया योजनं कृतम्। ये पुरुषार्थविशेषसाधनाय प्रवर्तन्ते ते तत्साधनप्रवृत्तेः पूर्वं अयं पुरुषार्थः एवंविध इति निर्देश्यं विविच्य ज्ञातव्यं लोके जना मन्यन्ते। न हि साध्यस्य निष्कृष्टं ज्ञानं विना साधने प्रवृत्तिर्भवति। अतो मयापि तद् ज्ञातव्यम्। कथं तद् विजानीयामिति समानाधिकारिकमपि योजयितुं शक्यमिति भाति।

सर्वातिशायिदीप्तिमानिति। किमादित्यादिवत् विशिष्टभानवदिति प्रश्नः। यथा तत्सन्निधौ आदित्यादीनां भानमेव नास्ति तथा विशिष्टभानवत्। न परमेवं तदपेक्षया आदित्यादीनामत्यल्पं भानम्, किन्तु इदमेषामल्पं भानमपि तदनुग्रहायत्तमित्युत्तरमिति भावः।

षष्ठवल्ली

योगोपदेशपरेयं चरमा वल्ली।

१. तद्विलक्षणमेव ब्रह्मेति दर्शयतीति। वृक्षत्वरूपणेन तस्य छेद्यत्वनश्वरत्वासारत्वादिज्ञापनद्वारा तत्र वैराग्यजननमिहाभिप्रेतमिति भावः।

२. प्राणशब्दितपरमात्मा कम्पयतीति। तथाच 'परमात्मनि यो रक्तः' इत्युक्तरीत्या परमात्मनि अनुरागातिशयं जनयितुं अस्मिन् अनन्तरे च मन्त्रे तस्य माहात्म्यं वर्ण्यत इति भावः।

३. पूर्वमन्त्रे सामान्यत उक्तं जगत् कम्पत इति। तद् विशेषत इह विशदीक्रियते अग्न्यादीनां देवेषु प्रधानानां भये उक्ते इतरस्य सर्वस्यैव कैमुतिकेन तत् सिध्यति।

४. तस्मात् शरीरपातात्प्रागेवेति। तथाच उपाये त्वराजननमस्मिन् मन्त्रे क्रियत इति भावः।

आत्मज्ञानायेति । मन्त्रे बोध्दुमिति । शास्त्राधीनः परमात्मबोधो विवक्षितः। सोऽपि निदिध्यासनपर्यवसाय्यभिप्रेतः ।

५. आत्मनो दुर्बोधत्वमिति । 'क इत्था वेद यत्र सः' इत्यादिना तस्य दुर्बोधत्वं पूर्वमुक्तम् । तथा सति कथमिह तस्य बोधः सम्पाद्यततथोच्यत इति शङ्कायाः परिहारोऽत्र क्रियते । दुर्बोधत्वं यदुक्तं तत् तथैव । अथापि शास्त्राद् यावद् बोद्धुं शक्यते तावद् बुध्वा तदुपासनं कार्यमिति तात्पर्यमिति भावः ।

प्रत्यङ्मुखत्वादयो ये कल्पितार्थाः तैः अनवरुद्धतया अनाकुलतया ।

६. आत्मनि न सन्तीति ज्ञात्वेति । योगो वक्तव्यः । तत्र स्वात्मज्ञानमप्यङ्गम् । तदिह उपदिश्यत इति भावः ।

७-८. देहविविक्तेति । ज्ञानेऽपीत्यपिना तत्पूर्वकयोगः समुच्चीयते । अनेन मन्त्रद्वयेन योगविरोधिसर्वप्रतिबन्धकनिवर्तनपूर्वकतदुपकारकसर्वाङ्गसम्पादनमभिप्रेयत इति भावः ।

९. ग्राह्य इनि विवृत इति । पूर्वार्धे प्रकारान्तरेण दुर्ग्रहत्वमनूद्य उत्तरार्धेन भक्तियोगो विधीयत इति भावः ।

१०. योगस्वरूपमिह विशदीक्रियते ।

११. अप्रमत्ततया भवितव्यमिति । प्रमादवर्जनयत्न इह विधित्सित इति भावः ।

१२-१४. गभीरोऽयमर्थो मनसि प्रतिष्ठायै असकृत् प्रतिपादनमर्हतीत्यभिप्रायेण पुनर्भङ्ग्यन्तरेण योगप्रवृत्तिक्रम उच्यते । तत्र शास्त्रेतराबोध्यत्वं 'नैव वाचा' इत्यनेन मन्त्रेणोच्यते । प्रथमं शास्त्रतो ब्रह्म ज्ञातव्यमित्युक्तं भवति । अथानन्तरमन्त्रे "अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन च" इत्यनेनांशेन श्रवणानन्तरभाविनी मनननिदिध्यासने उच्येते । अवशिष्टांशेन मनसो नैर्मल्यप्रतिपादनद्वारा दर्शनसमानाकारप्रत्ययोऽभिप्रेतः । अनुष्ठानकाल एव जायमानं योगाभ्यासफलं 'यदा सर्वे प्रमुच्यन्ते' इत्यनेन मन्त्रेणोच्यते ।

१५. उक्तमेवार्थमिति । कामाः प्रमुच्यन्त इति योऽर्थ उक्तः स एव कामानां दुर्मोचत्वं तथापि उपासनेन अत्यन्तं निवर्तन्त इति योगवैभवं च प्रतिपादयितुं 'ग्रन्थयः प्रभिद्यन्ते' इत्यतिशयोक्तिभङ्ग्या उक्तः, न त्वर्थान्तरमिति भावः ।

१६. द्वितीयां परममुक्तिमिति । पूर्वं 'अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते' इति शरीरपातात् प्रागेव भवन्ती मुक्तिरुक्ता । इह तु तत्पातादनन्तरं गतिविशेषेण देशविशेषं गत्वा प्राप्या निवृत्तिप्रसंगरहितनिरतिशयानन्दलाभरूपा मुक्तिरुच्यत इति ।

१७. यथा उपक्रमे 'तं दुर्दर्शं गूढमनुप्रविष्टं' इति तत्त्वहितपुरुषार्थसङ्ग्रहः कृतः तथेह उपसंहारेऽपि क्रियत इति बोध्यम् ।

१८. आख्यायिकार्थमिति । अध्यायद्वयस्य वल्लीषट्कस्य चायमुपसंहार इति भावः। तत्र विद्यामेतामिति प्रथमाध्यायस्य प्रधानप्रतिपाद्यार्थनिर्देशः। योगविधिञ्चेति द्वितीयाध्यायस्य।

पाठान्तराणि.

कोशसंकेतविवरणम् — श्रीवेंकटेश्वरप्राच्यकोशागारस्थः लिखितपत्रात्मकः— क. पूना-आनन्दाश्रममुद्रितः ख.

पु.	पं.	
४	१७	प्रार्थयस्व क.
,,	२५	प्रयुङ्क्ताम् क.
६	२	त्वमेतन्नि ख.
,,	१४	पुनराह ख.
,,	२१	ददानि क.
७	१	किंच विचित्रां ख.
,,	८	त्रिभिः अग्निभिः क.
,,	११	मन्त्रखण्डः ख.
८	९	प्रत्ययिततमैः क.
११	१८	विशेषे उत्कर्षे क.
१४	११	अन्ये वित्ति ख.
१५	२४	सुज्ञेय ख.
१६	६	सुज्ञेय ख.
१८	१२	तत्रत्यान्–वर्णरतिप्रमोदान्–वर्णाः ख.
२०	२	बहवोऽलोलुपन्त ख.
२०	६	नालोलुपन्त ख.
,,	८	अदभावश्च ख.
,,	२५	चशब्दश्चाभ्याहर्य इति स्थाने 'क' कोशे 'इतिशब्दश्चार्थः' इत्यस्ति। तत्र 'इतिशब्द' इतिस्थाने उतशब्द इति किं स्यादित्यालोच्यते।
२५	७	विलक्षण उपायः क.
२६	७	दर्शनादधर्मादन्यत्रेति प्रसिद्धोपायविरोधिविलक्षणविरोधिप्रश्न क.
,,	१७	न ब्रह्म- अपितु ख.
२८	१	तत्रैव शुद्धात्म ख.

पु.	पं.	
३१	९	द्वाभ्यां सूत्राभ्यां ख.
३३	२४	प्रतिपाद्यं दुर्विज्ञा ख.
,,	२६	दुर्विज्ञानत्व ख.
३४	८	तद्बलात् न जायते क.
३५	१०	प्रवचनशब्देन प्रवचनसाधनं मननं लक्ष्यते। उत्तरत्र 'न मेधया न बहुना श्रुतेने'ति वक्ष्यमाणध्यानश्रवणसमभिव्याहारबलेन प्रवचनशब्देन मननस्यैव गृहीतुमुचितत्वात् ख.
३७	७	रूपासाधारणाकार एव ख.
,,	१९	सूपासत्व क.
३८	११	कर्मफलभोक्तृत्व ख.
३९	२५	दुरुपासत्व क.
४१	२५	पुरुषार्थसाधन ख.
४८	१	इवेत् सुभृतो क.
,,	४	पूर्वेणान्वयः। इदित्यवधारणे। क.
,,	१२	नातिक्रामति ख.
५७	६	थाञ्चितकमण्डित पुरुषतुल्यानामेतेषां ख.
५८	१४	स्वस्मान्निस्सृतं सकलं जगत् ख.
,,	२०	स्वस्वव्यापार ख.
६३	८	जीवस्य ओकः–स्थानं क.
,,	९	तस्य हैतस्य हृदयस्थ क.
६४	८	इवैव क.
६५	३	निरूपणेन ख.
६७	५	नन्वव्यक्तशब्दस्य क.

शुद्धिपत्रम्.

पृ.	पं.	
१	२४	हितकाम
२	३	धेनुर्दक्षिणे
४	७	इष्टं यागादि
५	७	विगतमन्यु
,,	१०	मत्प्रेषितम्
७	१४	परमात्मकत्वपर्यन्तोऽर्थः
८	४	ब्रह्मात्मकस्वस्वरूप
९	३	सूर्यान्तरं
,,	२६	किंच "श्वोभावा
११	१६	ज्योतिष्टोमस्याह
१३	१२	स्मर्येते
१५	७	मर्त्यः
,,	११	पुल्लिंगतच्छब्देन परामर्शदर्शनात् 'गुहां प्रविष्टावात्मानौ हि तद्दर्शनात्' इत्यत्रापि प्रविष्टाविति उपसर्जनतया निर्दिष्टस्य प्रवेशस्य तद्दर्शनादिति तच्छब्देन परामर्शदर्शनात् 'सर्वनाम्ना-
,,	,,	सन्निधिर्वृत्ति
१८	६	वर
२१	२५	लभ्य इ
२२	१९	कामस्यार्ति
२४	१७	स्वरूपंच
,,	२७	म्रियते
२५	२६	सामानाधिकरण्य
२६	५	मानसो
२८	६	भावात् 'न तत्र सूर्यो
३१	१५	सिद्धयति
३२	२०	सर्वेषाम
४१	६	प्रापयति
४२	२४	मिन्द्रियादीनां
,,	२५	मनसी
४३	१२	निर्देष्टव्ये
,,	१४	दात्मनि वर्तमान इति विशेषणस्य
४४	४	क्षयं
४५	१३	परानश्नन्तीति
,,	१५	खानि
४६	१९	स्वाप्नप्रपञ्चं
४७	१	गुप्तिज्किञ्च्य
४८	१२	'इत्यवधारणे' इत्यधिकम् । तथाच 'कञ्चन—तत् सर्वात्मकं' इत्येव पाठ्यम् ।
५१	१५	आत्मैव
५३	२४	सङ्कल्प्य सङ्कल्प्य
५४	२०-२१	चक्षुर्मलादिभि
५५	२	वार्थः । " इमौ स्म मुनिशार्दूल किंकरौ समुपस्थितौ' इत्युक्तरीत्या भक्तवश्य इति वार्थः । एकं बीजं
६०	४	इन्द्रियेभ्यः
६१	९	प्राप्तुं
६२	२४	स्वस्वरूपा
६३	१४	हार्देन

कठोपनिषद्भाष्योदाहृतप्रमाणानां आकरसूची

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HARIH OM

KATHOPANISAD

I. 1.

Uśan ha vai Vājaśravasaḥ sarvavedasam dadau |
tasya ha Naciketā nāma putra āsa ||

Once, the son of Vājaśravas, desiring (some fruit) gave away all his possessions. He had a son named Naciketas,

COMMENTARY:

1. Let my *añjali* go to the Beauty of Añjanādri,[1] of the colour of common flax(*atasi*)-flower-bunch, with His chest adorned by Śrī.

2. Bowing to Vyāsa, Rāmānuja and other teachers, I shall write this comment, according to my intelligence, on the *Kaṭhopaniṣad*, for the delight of the learned.

uśan: Desirous. The word comes from the root *vaśa* meaning desire with the suffix *śatṛ*, which gets *samprasārana* (*Pāṇini* I. i. 45) as enjoined in the sūtra beginning with *grahijya* (*Pāṇini.* VI. i. 16).

ha vai: These two are particles, (used to) indicate things that have transpired. 'The fruit' is to be supplied.

vājaśravasaḥ: son of Vājaśravas. Vājaśravas is one who has attained fame through gifts of food (*vāja*).[2] His son is Vājaśravasaḥ. Or it may be a name, merely, Vajaśravas.

The meaning is that the sage indeed performing the sacrifice called Viśvajit (conqueror of the world)[3] in which every

1. Beauty of Añjanādri is Śrī Veṅkateśvara.

2. cf. Sri Krishna Prem Yoga of the *Kaṭhopaniṣad* p. 14: meaning of Vājaśravasa.

3. The Viśvajit-sacrifice was performed by Mahābali when Vāmana came and asked for three paces of ground, symbolically the earth, Heaven and Self, thus completing the sacrifice fully, Vāmana is stated to be the subject dealt with by this Upaniṣad. cf. *Viṣṇusahasranāma ; viśvam* (1).

possession is to be offered as fees for performance (*dakṣinā*) (to Ṛtviks), gave away in that sacrifice all his possessions. By the word '*uśan*' is indicated that the sacrifice, being one that is performed for getting some fruit, the fees, must necessarily be in every way correct (and proper).

āsa : *babhūva* : there was. Here (*bhū*) has not replaced the root '*as*' as in '*svasthaye tārkṣyam*' (for the well-being, the Garuḍa), since *lit* (Perfect tense) is a *sārvadhātuka* (*Pāṇini* III 4. 113) as enjoined in *Chandasy ubhayathā*.

I. 2.

taṁ ha kumāraṁ santaṁ dakṣiṇāsu nīyamānāsu śraddhāviveśa somanyata.

While the fees were being distributed, Śraddha overtook him, who was still young. He reflected thus:

COMMENTARY:

tam : Him, Naciketas

kumāram santam : who was still young[1]

dakṣiṇāsu nīyamānāsu : at the time of distribution of fees, namely, cows to the *ṛtviks* (the officiating priests)

śraddhā :[2] devotional mentality due to his wishing well for his father (*pitur-hita-kāma-prayuktā*)

āviveśā: overtook.

Even though the thing which helps in procuring consent (to officiate as priests) is called fee(s) (*dakṣiṇā*), and the consent is (given) only once in a sacrifice, since (the word fees) gains its significance on account of that consent, therefore the word fees (*dakṣiṇā*) has to be only a singular number; wherefore (*ata eva*) it is stated by Jaimini (*Mīmāmsā-sūtra* X. iii. 56) "O-milch cows in the passage cow is the fee of it" (*tasya dhenūr iti gavām*), that in the passage 'the milch cow is its fee' read in

1. cf. Krishna Prem "boy as he was."

2. Krishna Prem translates it as Faith, but it is not "blind faith" "accompanied by hidden doubt." It is true faith or "fair faith," which is a form of Knowledge.

the context of the one-day sacrifice called *bhū*, all the fees, the cows (112), the horse, & etc., belonging to the original sacrifice (*prakṛtasya*) are to be substituted by it (*dhenu*), this word fee here signifies some wealth (*bhṛti*). And it is used with reference to action as in "In this action this is the wage". It is also used with reference to the agent (*kartṛ*) as in "In this action, this is the wage to this person (agent)." Since therefore the fees are many on account of the officiating priests being many, the plural 'fees' (*dakṣiṇāsu*) is proper. Therefore, it is said in the *adhikaraṇa* in Chapter X beginning with the sūtra "If the gift is to the brahman (priest) the fee (to the Ṛk priest) will be less by it, with the modification the fee will be the same"[1] that, if the passage occuring in the sacrifice called Ṛtapeya "The fee is the Soma-vessel made of Udumbara (fig-wood)," it must be given to the Brahman-priest, who is friendly and of the same gotra," is to be one single sentence (which it is not), then, the Brahman-priest's share alone is to be substituted, since the word '*dakṣiṇa*' could signify it with its primary significance without any resort to the secondary significance (*lakṣaṇā*) in respect of the portion.

Now therefore it can be seen that even though the fee in reference to this (Viśvajit) sacrifice be one, there may be differences in the fees in reference to the *ṛtviks*, and as such, there is no impropriety in the (use of the) plural 'fees.'

I. i. 3.

pītodakā jagdha-tṛṇā dugdha-dohā nirindriyāḥ |
anandā nāma te lokās tān sa gacchati tā dadat ||

He who gives these (cows) by which the water has been drunk, the grass has been eaten, the milk has been given (and) which have become barren, goes to those worlds that are well-known as delightless.

COMMENTARY:

The manner of this devotional mentality (on the part of Naciketas) is thus shown:

1. *Yadi tu brāhmaṇāḥ tad imama tad-vikārasyāt.* Jaimini: *P. M. S.* X. iii. 72.

pitodakāḥ: Those (cows) by which (last) water has been drunk[1]

jagdhatṛṇāḥ : Those by which (last) grass has been eaten

dugdhadohāḥ : Those from which (last) milk has been drawn

nirindriyāḥ : Incapable of future progeny, worn out. In other words, 'useless.' He who gives (the cows) of this nature to the officiating priests deeming them as *dakṣiṇā* (fees) (goes to delightless worlds).

anandā : delightless. Are there not worlds known from scriptures which are delightless ?

tān : to those (worlds)

saḥ : He, the sacrificer, goes to. Thus he (Naciketas) reflected : this is the meaning.

I. i. 4.

sa hovāca pitaram tata kasmai mām dāsyasīti dvitīyam tritīyam. Tam hovāca Mṛtyave tvā dadāmīti.

He spoke to his father : " Father, to whom will you give me," for the second (time), for the third (time). To him spoke (the father) thus : " To Death I shall give you "

COMMENTARY :

sahovāca pitaram : The most faithful Naciketas who thought that the fees that are being given are defective (bad) and who wished to make the sacrificial performance of his father good, even through giving himself away (as fees), approached his father and said :

tata : O Father !

kasmai : to which Ṛtvik by way of sacrificial fee

mām : me

dāsyasi : will you give.

[*saḥ* :] He (Naciketas) not having been paid any attention to by his father though addressed by him thus,

1. The idea is that these cows had drunk water for the last time, eaten grass for the last time etc. and which therefore are dying, are absolutely useless as gifts, for gifts must be of good cows and not of worthless ones.

dvitīyam : for the second time, (and)

tṛtīyam api : for the third time also spoke to him "To whom will you give me ?"

The father, pressed very much, became angry and told his son that he would give him away to Death.

I. i. 5.

bahūnām emi prathamo bahūnām emi madhyamaḥ |
kim svid yamasya kartavyam yan mayādya karişyati ||

I go ahead of many, I go in the midst of many. What is that Death has to do, which he would have done by me ?[1]

COMMENTARY :

Though thus spoken to (Naciketas) without fear or sorrow told his father thus : Of all those who go to the abode of Death I shall be either in the forefront or in the middle but never at the end. The intention is "I am not at all worried about going to the abode of Death." (If it be asked) what is it that (you are worried) about ? he replies :

kiṁsvid : What purpose[1] has Death got which He is going to, have done by me ? Is there any advantage with one so tender as me to Death of fulfilled desires, where the gift of me to Him will be of some use, as (the gift of me) to Ṛtviks (will be). Therefore it is about this alone that I am worried. This is the intention.

I. i. 6.

anupaśya yathā pūrve pratipaśya tathā pare |
sasyam iva martyaḥ pacyate sasyam ivā jāyate punaḥ ||

Reflect on how the ancestors (were) ; ponder how the others (present ones are). Man ripens like corn ; he is again born.

COMMENTARY :

(Naciketas) looking at the father of remorseful heart who thought on hearing these words of such a son, who was free

1. Krishna Prem : "What is the task that Yama, Lord of Death, will accomplish on me today ?"

from any fear or anger, "I said, I give you to Death 'out of anger' but I do not wish to give away such a son to Death," said:

pūrve: grandfather and others, as they were without any false speech; so also,

apare: the good men that are now even after them: in the same manner must you behave. This is the meaning.

sasyam iva: like corn

martyaḥ: the man becomes like corn worn out in a short while and, becoming worn out, dies, and like corn is he born again. In this mortal world which is transitory, what is the use of uttering falsehood. Keeping to truth send me to Death. This is the meaning.

I. i. 7.

vaiśvānaraḥ praviśaty atithir brāhmaṇo gṛhān |
tasyaitām śāntim kurvanti hara Vaivasvatodakam ||

The fire, the brahman-guest, enters the house. To him (they) this appeasement make. O son of the Sun! take water (unto him, Naciketas).

COMMENTARY:

That son (Naciketas), *having been thus sent away*, stayed at the gates of Death who was away, eating nothing for three nights. Then an old man at the gates (of Death's abode) told Death (Yama), who returned after having been away, thus:

Verily the God of Fire himself in the form of Brāhman-guest enters the house. To that fire good men perform this appeasement of the form of water for feet-cleansing and offering of seat, so that they may not be burnt by their disrespect to him. Therefore, O Vaivasvata![1] bring to Naciketas water for feet-cleansing.

hara means *ahara*: bring. This is the meaning.

I. i. 8.

āśāpratīkṣe saṁgatam sūnṛtāñ ca
iṣṭāpūrte putrapaśūṁś ca sarvān |
etad vṛṅkte puruṣasyālpamedhaso
yasyānaśnan vasati brāhmaṇo gṛhe ||

Hope and expectations, contact (with good men), the true and kind words, sacrificial good deeds, beneficence, the sons and cattle of the unintelligent person at whose house a brāhman dwells starving, this (sin) destroys.[1]

COMMENTARY:

And they showed that failing to do it (honouring the guest) results in sinfulness (*pratyavāya*).

yasya alpamedhasaḥ puruṣasya gṛhe : In the house of which unintelligent person

anaśnan : starving

Brāhmaṇaḥ : guest

vasati : dwells

tasya : of him

āśāpratīkṣe : desire and will; or else, *āśā* means desire for the unaccomplished, and *pratīkṣā*, desire to get things which are existing.

saṁgatam : contact with the good

sūnṛtām : speech that is true and pleasant

iṣṭāpūrte : iṣṭa means sacrifice and others and *pūrta* means construction of tanks etc.

putrān paśūṁś ca : sons and cattle

etad : the sin of the form of starving

vṛnkte : deprives, destroys is the meaning: from *vṛji varjane* : to deprive. (VIII conjugation *śnam*) or else this is a form from the root *vṛja varjane* (II conjugation) which omits the conjugational sign *śaḥ*.)

I. i. 9.

tisro rātrīr yadavātsīr gṛhe me
'naśnan brahman natithir namasyaḥ |
namas te'stu brahman svasti me
'stu tasmāt prati trīn varān vṛṇīṣva ||

1. This translation is in accordance with the commentary. But the text seems to be capable of another interpretation also.—" Hope and expectations etc. etc., (all) this of the unintelligent person at whose house a brāhman remains starving, the (starving brāhman) destroys."

O Brahman! since you, the respectful guest, have stayed without food in my house for three nights, let my salutations be to you, O Brahman! Let there be well-being to me. In return, therefore, choose three boons.

COMMENTARY:

Thus addressed by the elders, Death said to Naciketas:

me gṛhe: in my house, O Brahman fit to be revered, thou, the guest, have spent three nights without food. This is the meaning.

namas te: the meaning is clear

tasmāt...: therefore, for this reason

me: to me

svasti: well-being, so that I may be well

trīn varān: prati: three boons in return

vṛṇīṣva: choose.

Even though you are desireless, you should choose three boons corresponding to the three nights of fasting to favour me. This is the meaning.

I. i. 10.

śāntasaṁkalpaḥ sumanā yathā syād
vītamanyur Gautamo mābhi mṛtyo |
tvatprasṛṣṭam mā'bhivadet pratītaḥ
etat trayāṇām prathamam varam vṛṇe ||

O Death! (please make) Gautama (my father) free from all anxieties, well-disposed, free from anger towards me; (and) well pleased let him speak to me, sent back by you. This is the first of the three boons I elect.

COMMENTARY.

Thus being requested, Naciketas said:

Mṛtyo: O Death!

śāntasaṁkalpaḥ: free from anxiety of the form "having reached Death, what will my son do?"

sumanāḥ: with his mind settled in peace

mābhi: towards me

Gautamaḥ : Gautama, my father
vītamanyuḥ : freed from anger (*roṣa*)
yathā syāt : (make him) so as to be thus.
And
tvat prasṛṣṭam : sent back (home) by you
mābhi : towards me
pratītaḥ : pleased as before
vadet : would speak.
Or else
abhi vadet : will bestow (on me) blessings, since the *abhivādana* is used to signify the giving of blessings in Śmṛti-texts such as *abhivadata, nābhivādayate*
etad... : the meaning is clear.

I. i. 11.

yathā purastād bhavitā pratītaḥ
Auddālakir Āruṇir mat prasṛṣṭaḥ |
sukham rātrīḥ śayitā vītamanyus
tvām dadṛśivān [1]*mṛtyumukhāt pramuktam* ||

Son of Uddālaka of Aruṇa-family, influenced by me will be well-disposed (towards you) as before. On seeing you released from the mouth of Death, free from anger, he will happily sleep in the nights.

COMMENTARY :

Asked thus Death replied : he will become as before well-disposed towards you. Auddālaki is to be taken as Uddālaka.; Āruṇi means son of Aruṇa. Or else he is a descendent of the two families, or else the son of Uddālaka and of the family of Aruṇa[2]

mat prasṛṣṭaḥ : influenced by me or as favoured by me, the meaning is 'due to my blessing.'

sukham : Having become free from anger in respect of you, he will sleep happily in the future nights. *Lut* (1st Future) signifies that he will get (thereafter) good sleep.

1. *darśivān :* Nir. Sa. Ed.
2. *Dvyāmuṣyāyaṇa* means the son of a lady who was given in marriage to an individual on the condition that her issue is to be deemed to be the son of the giver (of her). (Ānandagiri's Commentary).

dadṛśivān : (*darśivān*) : Having seen (you) is the meaning. This is a form ending with the suffix *kvasu*. The suffix *kvasu* is preceeded by *iṭ* according to the Vārtika (*Pāṇini* VII· 2.69 *Vārtika*). This, where there is no reduplication, is a Vedic grammatical exception to the rule (*Pāṇini*. VI. 1 8)

matprasṛṣṭam : if the reading is in the accusative (i.e. *matprasṛṣṭam* in the place of *matprasṛṣṭaḥ*) then the construction is 'you who are sent back by me'.

I. i. 12.

Svarge loke na bhayaṁ kincanāsti
na tatra tvaṁ na jarayā bibheti |
ubhe tīrtvā aśanāyāpipāse
śokātigo modate Svargaloke ||

There is no fear whatever in the Svarga-world (heaven). You are not (present) there. One is not afraid of old age. Getting over the two, thirst and hunger, transcending sorrow, one delights in the Svarga-world.

COMMENTARY :

Naciketas now asks for the second boon in two mantras (beginning with *Svarge loke*......). Here the world *Svarga* means the realm of liberation. How it is so, will be explained later.

Mṛtyo : O Death. There you are not the Lord. One in old age does not fear (death). One does not fear old age. 'The man that exists there' is to be supplied there (in the verse)

ubhe :...*aśanāyā* : Hunger. Here also *Svarga* means the world of liberation.

I. i. 13.

sa tvam Agnim Svargyam adhyeṣi Mṛtyo
prabrūhi tam śraddadhānāya mahyam |
Svargalokā amṛtatvam bhajanta
etad dvitīyena vṛṇe vareṇa ||

You of such nature, O Death, knowest the Agni leading to Svarga. Teach it to me who have much faith. Those who exist in Svarga-world attain immortality. This is the second boon I choose.

COMMENTARY :

sa tvam : You whose omniscience is well-known in Purāṇa, You know the fire which is helpful in the attainment of Svarga.

yat (ya) is the suffix signifying *prayojana* (utility) according to the passage "*yat* comes as suffix after *Svarga* and others" (*Gaṇapātha Pāṇini* V. i. 111). It will be clear later on that the utility of Agni of the form of fire-altar in attaining *Svarga* is through meditation.

śraddadhānāya : to one who has ardent desire for liberation. What is that which you will get attaining the Svarga-world ? The reply is :

Svargalokāḥ (amṛtatvam) : those whose world is Svarga ; this means those who have attained the supreme world, since the immortality which is called liberation (*mokṣa*) which is of the form of the manifestation (or revealment) of (ones) own nature comes only after the attainment of the Brahman in that particular place (here called Svarga), as in the passage "Having attained the Supreme Light one stands revealed with one's own nature."

etad...This is clear.

I. i. 14.

pra te bravīmi tad u me nibodha
Svargyam agniṁ Naciketaḥ prajānan |
anantalokāptim atho pratiṣṭhāṁ
viddhi tvam enan nihitaṁ guhāyām ||

I shall explain to you fully : know that of me, O Naciketas ! Knowing that fire which leads to Svarga (one gets) the attainment of the world of the infinite (Viṣṇu) and permanence. Know thou this (fire) placed in the cave.

COMMENTARY :

Thus spoken to, Death speaks:

pra te bravimi : I shall tell you who have requested. The use of the particle *pra* separated from the root is in accordance with *Pāṇini Sūtra* : 'They can be used separately from roots' (I. iv. 82).

me : From me : from my teaching do you know. This is the meaning. The goal of knowledge is now made known.

anantalokāptim : the attainment of the world of the Infinite Viṣṇu, because of the subsequent passage (I. iii. 9) "That is Viṣṇu's Supreme Abode.'

atho : After the attainment of that

pratiṣṭhām : Non-return also. 'One gets' is to be supplied. Thinking that Naciketas may have a doubt as to how that knowledge could have such a power (Death) says:

viddhi : Know... This nature of knowledge that is the cause of liberation due to its being a subsidiary to the meditation on Brahman placed in the cave, others do not know. (Therefore) do you know it, is the idea.

Or else, the relation of cause and effect is determined when it is said "Knowing Agni do thou get attainment of the world of the Infinite and Permanence" since the root *vid* meaning 'to know,' could mean 'to get.' The suffix (*śatṛ*) in *prajānan* is in accordance with *Pāṇini* (III. 2.126) "The suffixes *śatṛ* and *śānac* come after the root whose meaning signifies or is the cause of another action."

I. i. 15.

lokādim agnim tam uvāca tasmai
yā iṣṭakā yāvatir vā yathā vā |
sa cāpi tat pratyavadad yathoktam
arthasya Mṛtyuḥ punarevāhatuṣṭaḥ ||[1]

To him, Death taught that fire, the means of (attaining) the world (Svarga). (He also taught him)

1. Prem : tushtim, satisfied.

which and how many are the bricks and how (they are to be arranged). He (Naciketas) too repeated it as it was taught. Then pleased with (his) ability Death spoke again.

COMMENTARY.

Then the Veda speaks.

lokasya ādim : means to the world ; the meaning is the same as *Svargya* (leading to Svarga).

tam Agnim uvāca : taught that fire. The meaning is that he taught him all this, the bricks, of what nature, of what number and the manner in which they have to be piled. The assimilation in *yāvatīr* (*yāvati as* : *yāvatyah* must be the proper form) is due to the exception in Vedic grammar.

sa cāpi : He too : and Naciketas too

tat : all that he heard exactly repeated, this is the meaning.

arthasya ca... : Death pleased on seeing the ability to grasp (the instruction given) of his disciple spoke again.

I. i. 16.

tam abravīt priyamāṇo mahātmā
varam tavehādya dadāmi bhūyaḥ |
tavaiva nāmnā bhavitāyam agniḥ
sṛṅkām cemām anekarūpām gṛhāṇa ||

The Mahātman (Death) being pleased told him. Now I give you here one more boon. This Fire verily shall be known by your name. Also take this resonant necklace of many hues.

COMMENTARY.

'High-minded Death well-pleased told Naciketas thus. "I shall grant you a fourth boon." What it is he explains:

tavaiva : This fire I have been teaching you will be known by the name of Nāciketa.

vicitrām sṛṅkām : many-coloured resonant necklace of precious stones. This do you accept is the meaning.[1]

1. Krishna Prem gives a very interesting occult interpretation of this Garland of many forms in his work.

I. i. 17.

triṇāciketas tribhir etya sandhim
trikarmakṛt tarati janma-mṛtyu |
brahmajajñam devam īḍyam viditvā
nicāyyemām śāntim atyantam eti ||

One learning these three *anuvākas* dealing with Nāciketa and performing three actions, attaining contact (with *brahmopāsana*) with the three, (by means of it) crosses over birth and death. Knowing and realising the soul born-of-Brahman and conscient as the worthy Lord, one attains thorough peace for ever.

COMMENTARY.

Again He (Death) refers to Karma :

triṇāciketaḥ : One learning the three *anuvākas* (*Tait. Brāh.* III. xi. 7, 8 & 9) beginning with "*ayam vāva yaḥ pavate*" This verily which blows (is the Fire-Naciketas).

trikarmakṛt : One that does the actions of sacrificing and learning and giving, or else one who performs the *pāka-yajña* (seven domestic sacrifices), *havir-yajña* (corn-sacrifices) and *somayajña* (soma-sacrifices)

tribhir: with the fires thrice performed (constructed),
sandhim : contact with meditation on the Supreme Self
etya : attaining

janma-mṛtyu tarati : Crosses over birth and death, This is the meaning. Since this has to have the same sense as the passage *karoti tad yena punar na jāyate* occuring in the next mantra(d), and since this mantra has been interpreted in this manner by Vyasārya (author of *Śruta-Prakāśika*)[1] under the *Vedānta Sūtra* : I. iv. 6 "*trayāṇām eva caivam*—and of three only there is this mention and question."

Thereafter he speaks of the meditation upon the Supreme Self which is the principal (*aṅgi*) mentioned in the first half of this verse *tribhir etya sandhim.*

1. Commentary on the *Śrī Bhāṣya* of Śrī Rāmānuja.

This mantra has been explained in the *Bhāṣya* under the Sūtra (I. ii. 12) "Because of the specification" as follows:—*Brahmajajña* is soul, since he is born of Brahman and is conscient, knowing Him as the worthy Divine. The meaning is "Knowing the soul who meditates as that which has Brahman as its self."

deva: What is meant by the *Bhāṣya* is this: "The significance of the word *deva* goes up to one who has the Supreme Self as one's self, since the word *deva* signifies the Supreme Self and since identity cannot be between the soul and the Supreme.

nicāyya: Realizing one's own self as one whose self is Brahman.

imam: this is mentioned in the earlier part of this mantra as *trikarmakṛt tarati*.

śāntim: means the abolition of the miseries of the form of *samsāra* (the cycle of births and deaths).

I. i. 18.

triṇāciketas trayam etad viditvā
ya evam vidvāṅś cinute Nāciketam |
sa mṛtyupāśān puratah praṇodya
śokātigo modate Svargaloke ||

He who, having mastered the performance of the three sections dealing with the Nāciketa (fire) and knowning in this manner, performs the piling of the Nāciketa-altar after knowing the three,[2] that person, even prior to casting away the fetters of death, transcending sorrow, enjoys in the celestial world.

COMMENTARY.

triṇāciketa: has already been explained.

1. Krishna Prem discusses the views of Śaṅkara and Madhva and inclines to the view that Madhva's view is more revealing, as *Krama mukti* is true of the occult development.

2. Sri Śaṅkara considers this to be Father, Mother and Guru: Prem identifies them as Atma-Buddhi-Manas.

trayam etad : The nature of Brahman and the nature of the soul having the former as its self mentioned in the mantra *brahmajajñam devam īḍyam :* (I. i. 17) and the nature of the fire (altar) mentioned in the passage " *Tribhir etya saṁdhim* " (ibid.)

viditvā : having known through the instruction of *gurus* or from sacrifices

evam vidvān : The knower who with this knowledge of these three, constructs the Nāciketa-fire-altar

saḥ : That person (casting away) the Death's fetters of the form of attachment and hatred etc.,

purataḥ : even prior to leaving the body

praṇodya : Casting away. The meaning is being free from the attachment and hatred even while living

śokātigaḥ : transcending sorrow; this has been already commented upon.

I. i. 18b.

> This mantra is not in other texts, and is special to Rāmānuja's *Bhāṣya* on the *Upaniṣads.*
>
> *yo vā' pyetām brahmajajñātmabhūtam*
> *citim viditvā cinute Nāciketam* |
> *sa eva bhūtvā brahmajajñātmabhūtaḥ*
> *karoti tad yena punar na jāyate* ||
>
> Whoever knowing this piling up which is the self-born of Brahman and sentient constructs Nāciketa (fire-altar), that very person becoming the born of-Brahman and sentient, does that by which (he) is not born again.

yaḥ ... : Whoever, knowing this piling up, knowing this to be of the form of his self, constructs the fire-altar-Nāciketa with Brahmān as his Self,

sa eva : that same person,

brahmajajñātmabhūtah bhūtva : Having the knowledge of his own self with Brahman as his Self, performs that meditation of God which is the means of non-rebirth,

Therefore the intention is that what was mentioned in the previous mantra "*tribhir etya saṁdhim trikarmakṛt tarati janmamṛtyu :* One learning these three *anuvākas* dealing with Nāciketa and performing three actions attaining contact (with Brahmopāsana) the three, by means of it crosses over birth and death," as the means of liberation through the meditation upon the Lord, is the piling up of the fire-altar preceded by the knowledge of his own self having God as his soul and not anything else.

This mantra is not seen in some texts and was not commented upon by some. Since, however, this is commented upon by such most reliable (authorities) as *Vyāsārya* (author of the *Śrutaprakāśika*) and others, the doubt as to its being an interpolation is not proper.

I. i. 19.

eṣa te'gnir Naciketaḥ svargyaḥ
yam avṛṇīthā dvitīyena vareṇa |
etam agnim tavaiva pravakṣyanti janāsaḥ
tritīyam varam Naciketo vṛṇīṣva ||

This is the fire, O Naciketas ! that leads to heaven which you chose as your second boon. People will call this fire as yours alone. O Naciketas ! choose a third boon.

eṣa : This etc. : 'has been taught' has to be supplied. *yam* : which . the meaning is clear. And besides people will call this Agni by your name alone.

tritīyam varam : third boon : the meaning is clear.

If it be asked as to what authority there is for taking the word *svarga* frequently used in this context, to mean liberation (or the abode of the liberated), we

1. Madhva considers this to be the highest abode of Brahman and it is after attaining this which is, as it were, immortal or eternal, one goes to Mukti, Liberation. The second book thus refers to the created world on Brahman whereas the third refers to the highest Bliss, cf. Sri Krishna Prem *ib d.*, p. 36 ff.

state thus: There is no room for any doubt (in this matter since the Bhāṣyakāra (Rāmānuja) himself[1] has explicitly and impliedly explained with reference to the mantra containing the words *svargyam* and *agnim* (*Kaṭha.* I. i. 13) as follows: " It is the (abode of) liberation which is the highest end, that is meant by the word *svargya* here, because the text " Those that live in *svarga* attain immortality " (*Kaṭha.* I. i. 13) states that one who is there has neither birth nor death; because the reply is " One learning the three *anuvākas* dealing with Nāciketa and performing three actions, attaining contact with the three, by means of it crosses over death and birth" (*Kaṭha.* I. i. 17), and because it cannot be that Naciketas whose face is turned away from perishable ends can ask for the means for attaining a *svarga* that is transitory, as he scorns at the transitory ends when asking for the third boon; and because the liberation of the form of the unbounded bliss can be meant by the '*svarga*' signifying the supreme Happiness.

(*Pūrvapakṣa*) *Objection*: If it be asked: The word '*svarga*' is repeated four times in the two mantras concerning the second boon (*Kaṭha.* I. i. 12 and 13). If it means (the abode of) liberation, is it true through primary significance or through secondary significance? The first (alternative) is not acceptable, because the *svarga* which is well-known in the Vedic and worldly usage means the opposite of liberation (*apavarga*) in such passages as "Through the two paths of *svarga* and *apavarga*..."; " One of the two, *svarga* and *apavarga*.. "; " Neither the *svarga* nor the non-birth "... and " It may be *svarga*, since it is common to all (to be desired)" *P.M.S.* IV. 3.15), and because, according to the (Paurāṇic) passage[1] "the distance of fourteen lakhs (of miles) between the Sun and the Pole Star is spoken of by those who have studied the arrangement of the worlds as the *svarga*," the word '*svarga*' can signify that particular space that lies between the Sun and the Pole star and to that alone the usages of the Vedic and worldly usages have reference; and that is

1. *Śrī Bhāṣya*: I. iv. 6.

not the abode of liberation. Nor is the second alternative that is (that it means that) through secondary significance acceptable, because the primary significance has nothing to contradict it. If there can be anything to contradict it, what is it? (i) is it the mention of the absence of old age, death, the attainment of immortality etc., stated in the text of the question (*praśna-vākya*) or (ii) (is it) the crossing over old age etc., contained in the reply or (iii) (is it) the transitory '*svarga*' that cannot be asked by Naciketas who is indifferent to all worldly desires?

Not the first (alternative), because the word '*svarga*' which precedes (the word *amṛta*) in the sentence which cannot be explained otherwise and signifies the principal (*viśeṣya*) of the sentence, cannot be interpreted according to the word '*amṛta*' (immortal) which is well-known in Vedic and worldly usages as signifying relative immortality and which stands at the concluding part of the passage; because in the Purāṇic contexts explaining the nature of the *svarga*, it is seen that those that dwell in the world of *svarga* are free from old age, death, hunger, thirst, sorrow etc.; because there is the *Smṛti* (passage) "Immortality is spoken of as existence till deluge (*pralaya*)"; because in this Upaniṣad itself the word 'immortal' is used in respect of Death in the passage "Having approached those that do not grow old and that are immortal." (*K.U.* I. i. 28); and because the statement (passage) that "they whose world is *svarga* attain immortality" can be explained as stated in (the passages) "These in the world of Brahman at the time of final departure." (*Tait. Nār.*) and "Those that live in the world of *svarga* can attain immortality through meditation upon Brahman" (*Muṇḍ. U.* III. ii. 6).

Not the second (alternative), because the mantra *Triṇāciketa*.'......(*K. U.* I. i. 17) may be taken to mean that the fire (*Nāciketa*) that leads to *svarga* (Heaven) performed thrice is the means to the Brahman-Knowledge that helps the crossing over birth and death, and thus it need not be in contradiction

with the primary meaning of the word '*svarga*.' For the same reason, the passage (*K. U.* I. i. 18d) which has the same meaning as the passage already stated, does not contradict the primary sense of the word *svarga*.

Nor the third alternative, according to which it is stated that it is impossible for Naciketas who is indifferent to any other goal, to ask for the transitory *svarga*. Yama (Death), the beneficent, replying to the question regarding the fire that leads to *svarga*, introduced the topic on the nature of liberation, though not asked for (by Naciketas) in the passages "The attainment of the world of the Infinite (*K.U.* I. i. 14c) and "One, learning the three *anuvākas* dealing with Nāciketa and performing the three actions, attaining contact with the three, by means of it crosses over birth and death" (*K.U.* I. i. 17ab), which created in Naciketas the desire to get freed (liberated). Thus he was made stronger by Yama's reluctance to teach (as in the passage) *anyaṁ varaṁ Naciketo vṛṇīṣva*', "O Naciketas! ask for a different boon" (*K.U.* I. i. 21c). How can his (Naciketas's) scorn at the transitory ends made at that stage contradict his earlier prayer for *svarga*? Besides, it is seen in the passages *śvobhāvā martyasya yad Antakaitat sarvendriyāṇām jarayanti tejaḥ* | *api sarvam jīvitam alpam eva tavaiva vāhās tava nṛtyagīte* || (*K.U.* I. i. 26) "O Death! (all those enjoyable things) of man will be non-existent to-morrow. These will wear out whatever power these sense-organs have. All the life is but brief. Let the conveyances, dance and music remain only for thee" and others, that the human enjoyment alone is scorned at, and *svarga* is not spoken of derisively. If the word '*svarga*' refers to liberation (abode of liberation) it cannot be the result of fire (of Naciketas), it being the result of knowledge alone. The word '*svarga*' repeatedly used at the beginning, the middle and the end will get a strained meaning.

Or let there be contradiction in the reply. Still the word '*svarga*' that is found in the question-passage that precedes (the reply), is strong enough according to the principle of

Upakramādhikaraṇa (*PMS* III. 3.1-7). Nor can it be said that "for the sake of many" the few found in the beginning are to be rejected according to the principle enunciated in the Sūtra "Those of the larger number must have their common subsidiaries." (*PMS.* XII ii. 22); because in the Sūtra (*PMS.* XII. ii. 23) it is said that "that alone which is first" is stronger than those at the end, though they are larger in number. Therefore thereis no reason at all for over-riding the primary sense of the word *svarga.*

Siddhānta: The reply (to the above objection) is as follows: The word *svarga* signifies liberation (abode of liberation) only through its primary significance. The Mīmāṁsakas have stated in the *Svargakāmādhikaraṇa* (*PMS.* VI. i. 1) that the word *svarga*, according to the principle *Nāgṛhīta-viśeṣaṇa-nyāya* (that the cognition does not grasp the principal without grasping the attributes), signifies only delight (*prīti*) and not the substance that grants delight (*prīti-viśiṣṭa-dravya*).

Further they raise the issue that though it is true that the word *svarga* signifies delight according to the principle above-mentioned it is yet to be established that it signifies that delight which is enjoyable in another body at another place. It cannot be said that the supplementary passage "That in which there is no heat etc.," leads to the conclusion that the word *svarga* used in the injuncting texts, signifies the particular kind of delight, because here there is no room for the principle "That which is doubtful is to be determined with the help of the rest of the passage" (*PMS.* I. iv. 29), since there is no doubt here as to the significance which has been already determined as having reference to delight in general (*prītimātra*) to which issue they (themselves) reply as follows:

"No doubt it is true the word *svarga* has its significance determined according to common usage itself. If, however, the word *svarga* is taken to mean the limited delight known to us, then the sacrifices such as *Jyotiṣṭoma* will have to be means to that (limited) delight. Consequently, the

injunction regarding *Jyotiṣṭoma* and other sacrifices will become impotent on account of there being no intelligent person to perform these sacrifices which are full of hindrances and requiring much money, men and labour, when there are easier worldly means to achieve it, requiring comparatively little money, men and labour. When accordingly the significance of the word *svarga* is determined only as having reference to the unlimited delight which is mentioned in the supplementary passage the meaning is the same even in places where there is no such supplementary passage as in the case of the words "Wheat, pig, etc." There is no need to accept any other significance regarding the worldly limited delight, since secondary significance alone is sufficient.

Nor can it be stated that the word *svarga* may have its significance only in respect of delight in general, while yet in the Veda it may mean the unlimited delight; because the part of the meaning (limitless) is not known otherwise, and therefore the power of signifying has to include that part also necessarily, and this will lead to accepting the word as having two meanings viz. (i) in the worldly usage and (ii) in the Vedic usage. When, however, the significance is in respect of the limitless delight known through the Vedic usage, then the worldly limited delight is indicated through secondary significance on account of its also having the common nature of being delight.

Since thus the Mīmāṁsakas have established that the word *svarga* means the unlimited delight alone, it is not reasonable to question the equation of *svarga* with liberation (abode of liberation). Just as the word 'Pārtha' is (not) frequently used in respect of other sons of Kuntī as in respect of Arjuna and yet signifies others also through its primary significance, so also, though the word *svarga* is not frequently used to denote anything other than the delight obtainable in the world lying between the Sun and the Pole Star, yet it does not lose its primary signifying power to signify that thing (i.e. abode of liberation).

The words *barhis*, *ājya* and others, though they are not used by Āryas in respect of unpurified grass, ghee and others, yet they retain their primary significance in respect of them, because their non-usage by some (persons) cannot establish the absence of their signifying power. Therefore it is established in the *Barhirājyādhikaraṇa* (*PMS.* I. 4.10) that the words *barhis* etc., have their signifying power in respect of the genus, *tṛṇatva*, grassness. This is stated in the *Vārtika*.[1] "In respect of a word which is seen at some places at least determined in its genus-sense, there is no reason to postulate[1] any other condition (*nimitta*), that word not losing that condition (i.e., genus-sense)."

Therefore the word *svarga* is verily a common general term denoting liberation also.

Pūrvapakṣa (Objection): If it be asked: though the words *barhis*, *ājya* and others are not used by Āryas so as to indicate unpurified grass, ghee and others, still they may have their signifying power in respect of the unpurified things also, since there is such a use by non-Āryas. But in the case of *svarga*, its signifying power is to be accepted so as to exclude anything other than that delight that is obtainable in the world lying between the Sun and the Pole star, since the word is never used to signify anything other than that. Otherwise[2] the conclusion arrived at in the *Prodgātradhikaraṇa* (*PMS*. III. v. 23-26) is that the word Udgātṛ nominally means the particular ṛtvik who is the head of the four ṛtviks officiating as Sāman-singers, since it is never used in respect of any other of the group. But that particular ṛtvik being only one, the plural in the mantra "Let the Hotṛ's cup come forward, also the Brahman's cup, the Udgātṛ's cup, the Yajamāna's cup, and the sadasya's cup" is inconsistent. Therefore we have to assume for it a secondary significance based upon the nominal significance, so

1. Kumārila's *Tantra-Vārtika* (p. 343 Poona ed.)

2. *Sat. Brāh.* IV. 2.1.29 & *Āpastamba Śr. S.* XII. 23.13 cf. The text here of this śloka has the variant *gamika* instead of the word *kalpana* in the *Vārtika* text.

as to make the word to mean the three in the group excluding Subrahmaṇya, or including Him, all the four of the group. Further in the *Ahīnādhikaraṇa*, (*PMS*. III. iii. 15-16) it is stated that the number twelve relating to *Upaṣad*-sacrifices enjoined in the sentence "Twelve for the *Ahīna*" which occurs in the context of *Jyotiṣṭoma*, is however to be taken away to a particular group of sacrifices to be performed for many days (*ahargaṇa-viśeṣa*) because the word *ahīna* is to be etymologically explained as having been formed according to *Vārtika* under *Pāṇini* IV. 2.43, with *Kha*-suffix after the base *ahan* and is to be taken as meaning through nominal significance (*rūḍhi*) some particular group of sacrifices performed during a number of days, since it is not at all used in respect of *Sattra* sacrifices, and therefore it cannot refer to *Jyotiṣṭoma*, it not being an *ahīna* (group of sacrifices performed in a number of days).

Further[1] though the word '*dhāyiyā*' is formed according to *Pāṇini* (III. i. 129) and used to mean the ṛks called *samidhāni* (Ṛks used at the time of kindling the sacrificial fire), yet it does not mean the *Samidhāni* Ṛks in general, nor does it mean according to etymological explanation, namely, that which is used (*dhīyamāna*) in all the Ṛks that are used (in any rite), for it (the word) is not used in respect of the Ṛks that are utilized for praise with *sāman* and praise without *sāman* (*stotra* and *śastra*) as it is not used in respect of *samidhāni* Ṛks in general. But it means some particular ṛks such as "Those with the terms 'Pṛthu', 'Pāja' which are specially mentioned in Vedic passages" "The ṛks with Pṛthu and Pāja are the dhāyiya ones". This is found in the *Adhikaraṇa* having the sūtra (*PMS* V. iii. 3). All this will get contradicted if the word *svarga* could have its primary significance (in respect of liberation or abode of liberation) as stated by you (the siddhāntin). There would be no need to accept the words Udgātṛ etc., as having nominal significance in respect of a particular Ṛtvik and others.

1. Ganganath Jha's translation.

Reply (Siddhānta):—

True. If the word '*svarga*' was never used in respect of anything other than the ordinary *svarga* (that is the place between the Sun and the Pole star), then it would be necessary to accept a nominal significance for it, so restricted as not to apply to it (liberation). But it is used to denote that (liberation) also. For it is found to be used in the following passages in the spiritual scriptures (*adhyātma śāstreṣu* such as the *Taittirīya Āraṇyaka* I. 27.3. *Bṛhadāraṇyaka* and *Talavakāra Upaniṣads*:—

1. In that city there is a world-sheath of golden colour surrounded by light. Whoever knows that city of Brahman surrounded by nectar (bliss), to him the Supreme Self and Brahman grant long life, fame and progeny.

2. "By it the wise, the knowers of Brahman, go up hence to the heavenly world, released[1]". (*Bṛh. U.*, 4.4 8)

3. "He verily who knows it, thus striking off evil becomes established in the most excellent, endless heavenly world ...[2]" (*Kena U.*, IV. 9.)

The nominal significance (of the word '*svarga*') postulated by the Paurāṇikas must be disregarded even like that of the word '*avyakta*' postulated by the Sāṁkhyas, since in the very context (of the *Katha* Up.) in the mantra (I. i. 18) the word '*svarga loka*' which signifies the resultant of the combined *jñāna* and *karma* is explained even by others as meaning the 'abode called *Vairāja*,' which is distinct from the world lying between the Sun and the Pole star.

Now, it may be said "The principle of signification (*i. e.* being a world that is above the world of the Sun) being the same with regard to the place of *Vairāja*, it is not a secondary meaning. (It is a primary one)." (To this we reply), the world of Brahman (abode of liberation) being the one that is above is not other than the primary sense. The usage such as "By the two paths of *svarga* and *apavarga* (liberation)", can be

1. Hume's trans.
2. Hume's trans.

justified on the principle of *Brāhmaṇa-parivrājaka* (*i. e.* the general term gets restrcted on account of the particular)[1].

Or else let it be a secondary meaning since there is something to (contradict) its primary sense. What is it that contradicts it? Listen attentively. In the first of the question-mantras "*svarge loke na bhayam kiñcanāsti*: there is no fear whatsoever in the world of *svarga* ", there is mentioned the complete riddance of sin by the words 'There is no fear whatsoever'. The absence of such fear of the form 'when through what sin would I fall' indicated by the passage "There is no comfort even to one who is in *svarga* it being transitory and having the fear of fall always," is meant here. Indeed it will happen to one that is altogether free from sin. By the passages "There you are not" (*K.U.* I. i. 12b) and "One does not fear old age" are indicated freedom from old age and freedom from death. By the passage "Having crossed over both hunger and thirst" (*K.U.* I. i. 12 c) are mentioned absence of hunger and absence of thirst. And so freedom from sorrow is mentioned by the word "*śokātigaḥ*" getting beyond sorrow (*K.U.* I. i. 12d); by the words " One enjoys in the world of *Svarga* " (*K.U.* I. i. 12) are mentioned the nature of being one whose desires get always realized and whose volition is always true (*satya*). This is (also) mentioned in the scriptural passage " If he becomes desirous of the world of the fathers, verily through his volition there come his fathers (*samuthiṣṭanti*) (He) attaining that world of fathers gets glorified " (*Ch. U.* VIII. 2. 1.) Since therefore the manifestation of the eight Brahman–qualities (freedom from sin etc.) taught in the scriptures is found here, it is not proper to hold (that the word *svarga* means) attainment of relative absence of death and birth available in the '*Svarga*'–world of the Purāṇas.

For the same reason, in the *Vidhyantādhikaraṇa* (of the seventh Chapter of Jaimini's *Pūrva Mīmāmsā Sūtras*, it is stated that *vikṛtis* (sacrifices that take subsidiaries from prakṛti-sacrifices which have their own established subsidiaries), such

1. It is very similar to the *Go-balivarda nyāya*.

as *saurya* (sacrifice enjoined in the passage: *sauryaṁ caruṁ nirvapet brahmavarcasakāmaḥ* (*PMS.* VII. iv. I), which have no subsidiaries enjoined in their contexts, which therefore, need subsidiaries and only those (subsidiaries) that are Vedic and belong to *Darśapūrṇamāsa*-sacrifices on account of there being the similarity of enjoinment by the three Vedas, the purpose of which is to enjoin actions to be done with the help of sacrificial fires (*vaitanika*). This is stated in the *Śāstra Dīpika* (of Pārthasārathi Miśra) thus: "The group of Vedic subsidiaries presents itself through similarity of being Vedic (to the *vikṛtis*) but the group of non-Vedic (*laukiki*) sacrifices being dissimilar cannot present itself".

It cannot be said: "Now for the recitation of formula (mantra) "*Eṣa te Vāyo iti brūyāt*: This is thine, O Vāyu!" which is enjoined by the passage" If one touches one sacrificial post, one should utter (the mantra) "This is thine O Vāyu!", the cause must be 'the touch of the post', that is made according to Vedic injunction, on account of the similarity of being Vedic. Now one cannot accept this view as this will refute the *adhikaraṇa* of the ninth chapter beginning with the *sūtra* "(It is) in connection with ordinary (touch) since it is connected with sin (*doṣa*). .." (*IX 3. 9.*),

(Reply): The recital enjoined as stated above in the passage "If one touches the sacrificial post he should say 'This is thine O, Vāyu!', is preceded by the prohibition 'Verily the sacrificial post puts on itself what went wrong during the sacrifice. Therefore the sacrificial post must not be touched.' Therefore the recitation enjoined must have reference to ordinary touch which is prohibited and requires expiation." Though thus there is no possibility of having anything to do with things that are Vedic, it is only reasonable to accept reference to things that are Vedic where there is nothing going against it.

For this very reason, it is concluded *aśvapratigraheṣṭy-adhikaraṇa* that the sacrifice (*iṣṭi*) enjoined in the passage (*Yajurveda Sam.* Kṛṣṇa II. iii. 12) "As many horses as he accepts (as gifts), so many (oblations cooked on four pans)

(offerings) to Varuṇa should he offer"[1] is on account of only the gift of horse during the performance of Vedic sacrifies and not in respect of gift of horses to friends out of love etc. which is forbidden by the passage "One should not present animals with manes - *mā kesariṇo dadāti*", and so requires expiation. Similarly it has been said by others in the sūtra "The rules as to dying by day and so on in order not to return are given by Smṛtis for Yogins only. And those two viz. Yoga and Sāmkhya are mere Smṛti, not of scriptured character"[2], that there is no recognition in Vedānta of what is enjoined in the Śmṛtis. Now therefore in the mantra beginning with "*Svarge loke*" it is only proper to take it to mean only the eight qualities of Brahman, voidness of sin etc., which are established by the mystic literature (*adhyātma śāstra*). Further, (i) since in the second question the attainment of immortality is mentioned thus "*svargalokā amṛtatvam bhajante*: those living in the world of *svarga* attain immortality," (ii) since the word *amṛtatva*–"immortality" is used in the Upaniṣadic (*adhyātma*) literature, the word 'immortal' in the passage (*K.U.* I. i. 28) "Having gone to those who never grow old and are immortal," means only the freed (souls) and therefore could not mean 'relatively immortal' (beings) (iii) since later on in the passages "Therefore the Fire (altar) Nāciketa was piled by me. I have attained the eternal by means of the transitory things' (*K.U.* I. ii. 10); and " Let us be capable of meditating upon the fire that to which Nāciketa (altar) leads, which is the fearless shore for those who want to cross (the ocean of *saṁsāra*)" (*K.U.* I. iii. 2); and only the Brahman is said to be attained by means of the Nāciketa Fire–altar, the word '*svarga*' cannot mean the ordinary *svarga*'.

1. *PMS*. III. iv. 28 and 29. This is the translation that one can make but according to *PMS* III. iv. 31 the word '*pratigṛhṇiyāt*' in the passage means 'would give' rather than 'accept'. The oblations are to be offered by him who gives and not by him that receives or accepts. The above is the translation of *MM Ganganatha Jha*.

2. The *Vedānta Sūtra* IV. ii. 21 *Saṅkara Bhāṣya*.

Moreover it is not consistent on the part of Naciketas who is described as one who has turned away from everything other than Brahman—"Naciketas would not choose anything but that" (*K.U.* I. i. 29)—to ask for this '*svarga*' that is transitory. Further it is firmly established by the Mīmāṁsakas in the *Sūtra* "*Mukhyaṁ va pūrvacodana lokavat*; on the other hand, the first, by reason of the first command as in ordinary life" (PMS. XII ii. 25) that what is mentioned first is strong only where there is mutual contradiction between things that are equal in number, since the enjoinment (*prayogavacana* or *prayoga–vidhi*) does not permit non-performance of greater number of subsidiaries when it is possible to abandon only a smaller number of subsidiaries. Where therefore things that are mentioned at the end are of greater number the principle that is taught in the Sūtra "*Bhūyasaṁ syāt svadharmatvam*" alone is to be accepted. And it is said in the *Vedānta Sūtra* (I. i. 34) regarding the characteristics of the Soul, (*jīva-liṅga*), mentioned in the text, that it is to be renounced on account of there being many more qualities pertaining to the Supreme Self which are mentioned in the text (of the *Pratardana Vidyā*) at the end. "He verily makes one do the right act"; "This is the Over-Lord of the world"; "This is the protecter of the world"; "The bliss, the Unaging, the Immortal". Enough now of this lengthy exposition.

I. i. 20.

yeyam prete vicikitsā manuṣye
'stītyeke nāyam astīti caike |
etad vidyām anuśiṣṭas tvayāham
varāṇām eṣa varas tṛtīyaḥ ||

The doubt which exists in respect of the man-some hold he is and others he is not—I wish to know this taught by you. This is the third of the boons.

COMMENTARY

Let me take up the subject. Naciketas says "*Yeyam prete...*" What follows is stated by Bhagavān Rāmānuja

touching this mantra in the *adhikaraṇa* beginning with "The eater because of the mention of the mobile and the immobile' (*Śrī Bhāṣya* I. ii. 9). He writes[1] "It is evident that his question is prompted by the desire to acquire knowledge of the true nature of the highest Self – which knowledge has the form of meditation on the highest Self–, and by means thereof knowledge of the true nature of final Release which consists in obtaing the highest Brahman. The passage, therefore, is not merely concerned with the problem as to the separation of the soul from the body, but rather with the problem of the Self freeing itself from all bondage whatever, the same problem, in fact, with which another scriptural passage also is concerned, viz "when he has departed there is no more knowledge" (*Bṛh. Up.* II. 4. 12).[2] The full purport of Naciketas's question, therefore, is as follows: When a man qualified for Release has died and thus freed himself from all bondage, there arises a doubt as to his existence or non-existence—a doubt due to the disagreement of philosophers as to the true nature of Release; in order to clear up this doubt I wish to learn from thee the true nature "of the state of Release." Philosophers, indeed, hold many widely differing opinions as to what constitutes Release. Some hold that the Self is constituted by consciousness only, and that Release consists in the total destruction of this essential nature of the Self. Others, while holding the same opinion as to the nature of the Self, define Release as the passing away of Nescience (*avidyā*). Others hold that the Self is in itself non-sentient, like a stone, but possesses, in the state of bondage, certain distinctive qualities, such as knowledge and so on. Release then consists in the total removal of all these qualities, the Self remaining in a state of pure isolation (*kaivalya*). Others, again, who acknowledge a highest Self free from all imperfection,

1. The entire passage is quoted from *Śrī Bhāṣya* I. ii. 12. It is here extracted from Thibaut's translation of the *Srī Bhāṣya* (pp. 270 - 271).

2 Thibaut has wrongly translated the Bṛh. Up. quotation, for it should be translated viśiṣṭādvaitically as "There is no more confusion of the individual soul with its body"

maintain that through connexion with limiting adjuncts that Self enters on the condition of an individual soul; Release then means the pure existence of the highest self, consequent on the passing away of the limiting adjunct. Those, however, who understand the Vedānta, teach as follows: There is a highest Brahman which is the sole cause of the entire universe, which is antagonistic to all evil, whose essential nature is infinite knowledge and blessedness, which comprises within itself numberless auspicious qualities of supreme excellence, which is different in nature from all other beings, and which constitutes the inner Self of all. Of this Brahman, the individual souls—whose nature is unlimited knowledge, and whose only attribute is the intuition of the supreme Self—are modes in so far, namely as they constitute its body. The true nature of these souls is, however, obscured by Nescience, *i e.* the influence of the beginningless chain of works; and by Release then we have to understand that intuition of the highest Self, which is the natural state of the individual souls, and which follows on the destruction of Nescience. When Naciketas desires Yama graciously to teach him the true nature of Release and the means to attain it, Yama at first tests him by dwelling on the difficulty of comprehending Release, and by tempting him with various worldly enjoyments".

It is also stated under the *Sūtra* "And of three only there is this mention and question" (*Ś. B.* I. iv. 6) thus: "As his third boon he, in the form of a question referring to final release, actually enquires about three things, viz. the nature of the end to be reached, *i.e.* Release; the nature of him who wishes to reach that end; and the nature of the means to reach it, *i.e.* of meditation assisted by certain works."[1]

And also in the *Śrutaprakāśika*, it is stated thus: "The question of the natnre of liberation is expressly stated as contained in the question-passage "*Yeyam...*" (*K. U.* I. i. 20).

The question relating to meditation and others is implicit in it from the manner of the answer given. If liberation is the

1. p. 361 Thibaut.

attainment of a qualitiless state, the means to it would be the cognition of the sentence-meaning (*vākyārtha*). If the attainable is that possessing two characteristics (*ubhayalingaka*) the means would be the meditation of it as such. Therefore knowledge of the nature of liberation requires the knowledge of what is related to it."

Therefore the mantra "*Yeyam prete...*" has reference only to the question pertaining to the nature of the freed but not merely to the nature of the individual soul, who is the agent and enjoyer required for the performance of actions, which have results enjoyable in the other world, and (who is) distinct from its body. Otherwise it must be noted that the test of allurings, offers of provisions, manifold enjoyments and the showing that the object of his (Naciketas's) quest is extremely difficult to attain, will be foiled. Verily, what Naciketas means here is as follows: Having heard from good souls that the individual soul on departing from its last body, becomes as one manifest with eight qualities of freedom from sin, & etc., "I questioned (Yama) about the Fire leading to liberation by the two questions beginning with 'There is no fear at all in the world of *Svarga*'. But now owing to contradictory statements of the disputants there arises the doubt in respect of it. Some maintain there is that soul of the form of one that is free from sin which is described in the mantra "*Svarge loke...*". But there are others who assert "He is not". Taught by you I would know this." This is the interpretation with which the passage in the reply "having heard of this nature of this Self and well studied it the knower enjoys abandoning his body which is the result of his actions, attaining this subtlest (*aṇumātra*), and attaining his own nature with the eight characteristics of freedom from sin and etc." (*K.U.* I. ii. 13), is in full accord. The meaning therefore is the same as is given below.

But some say that it is seen "In the *Vedānta Sūtra* (III. ii. 4): It (the nature of the individual soul) is hidden on account of the Will of the Supreme. Bondage and its reverse are truly due to It", that the concealment subordinately

mentioned in the past participle (*tirohitam*—hidden) in the *Sūtra* is seen to be subsequently referred to in the next *Sūtra* (III. ii. 5) "Or it is through conjunction with its body", by the pronoun in the masculine gender. In the *Vāmana's Sūtra* (*Kāvyālaṅkāra* V. i. 11) "Reference by a pronoun to what is hidden in *samāsa* (compound) (is permissible)", the reference to that which is subordinately mentioned in words formed with *Kṛt* and *Taddhita* and other *vṛttis* is accepted. Therefore let there be reference by the word 'I am this' in the passage "*Nāyam asti...*" (*K.U.* I. i. 20) to *prāyaṇa*, liberation, subordinately indicated in the past participle '*preta*' in the mantra *Yeyam prete...*" etc. It cannot be said that the raising of such a doubt as to whether there is liberation or not in respect of one who is liberated is self-contradictory, even as the doubt as to whether there is or is not eating in the man who has eaten, because we can accept that there is liberation in general but we can reasonably raise a doubt in respect of the particular nature of liberation; and so the word 'this' can refer to that particular nature. *Now if it be asked* where is the word '*prāyaṇa*' seen as signifying liberation, as it signifies only departure from one's body. In the *Śruta-prakāśika*, the word *prāyaṇa* is interpreted as signifying departure from the final (or last karmic) body, accepting the word as signifying departure from its body (in general). (We reply) Be it so. However let the doubt be only in respect of the departure from one's final body, since the word 'this' could refer to it. If further it be said that it having been well determined already there can be no doubt about it. (We reply) True. But it would be reasonable to raise the doubt as to whether departure from its final body happens just before the manifestation of the nature of Brahman (in him) (or after).

I. i. 21.

devair atrāpi vicikitsitam purā
nahi suvijñeyam aṇureṣa dharmaḥ |
anyaṁ varaṁ Naciketo vṛṇīṣva
mā moparotsīr ati mā sṛjainam ||

In respect of this, even by Gods doubts were entertained before. Verily this is not easily comprehensible. This truth (dharma) is subtle. O Naciketas, ask for a different boon. Press me not. Please press me not. Leave me please.

COMMENTARY:

Having been thus asked (to explain) the nature of the freed (*mukta*). Death (*Mṛtyu*), deeming that one is not capable of reaching it since the thing to be taught was very difficult (to understand) but is likely to fall down in the middle (of the stream), speaks thus "*Devair atrāpi...*"

devair api : Even by those Gods who know much

atra asmin : in respect of the soul that is freed,

vicikitsitam : doubts were entertained, namely,

nahi : the truth about the soul is not easily comprehensible.

aṇureṣa dharmah : (because it is) a very subtle truth (*dharma*). Dharma (truth) in general itself is difficult to comprehend. This is particularly very much so. This is the intention.

anyaṁ varam : different boon. The meaning is clear.

mā moparotsīr : *mā mā* means prohibition. Duplication signifies *vīpsā*, emphasis. Do not press further.

Enam ati sṛja : This, leave me.

I. i. 22.

devair atrāpi vicikitsitaṁ kila
tvañ ca mṛtyo yan na suvijñeyam āttha |
vaktā cāsya tvādṛganyo na labhyo
nānyo varas tulya etasya kaścit. ||

Did not even the Gods entertain doubts about this, as Thou sayest? O Death, that which thou sayest is not easily comprehensible, none else like Thee to teach could be got. No other boon whatever is equal to this.

COMMENTARY :

Spoken to thus Naciketas says :

devair atrāpi : the meaning is clear.

tvañ ca : even you O Death who have spoken of the nature of the soul as not easily comprehensible

tvādṛk : Like you, such as you. The rest is clear.

I. i. 23.

śatāyuṣaḥ putrapautrān vṛṇīṣva
bahūn paśūn hastihiraṇyam aśvān |
bhūmer mahadāyatanam vṛṇīṣva
svayañ ca jīva śarado yāvad icchasi || 23 ||

Choose sons and grandsons that live a hundred years ; a great number of cattle, elephants, gold, and horses. Choose big empire on the earth. You yourself live as many years as you wish.

COMMENTARY :

Thus spoken to by Naciketas, Death (*Mṛtyu*), having made it certain that he (Naciketas) will not be leaving it in the middle on account of the subject being difficult and thinking that in spite of his having (the power or) ability to understand, the truth of the freed soul such as this is not fit to be imparted to one whose mind is bent on worldly pleasures, spoke seductively so that the desire to be liberated (on the part of Naciketas) may get confirmed and steady.

śatāyuṣaḥ : the meaning is clear

bhūmeh : of the earth

āyatanam : wide area or kingdom

vṛṇīṣva : choose.

or *bhūmeh* : on the earth

mahad āyatanam : abode with beautiful halls and stairs

vṛṇīṣva : choose.

svayam ca... : for yourself : as many years as you wish to live is the meaning.

7

I. i. 24.

etattulyam yadi manyase varam
vṛṇīṣva vittam cirajīvikāñ ca |
mahābhūmau Naciketas tvam edhi
kāmānām tvā kāmabhājaṁ karomi || 24 ||

If you think of any boon on a par with this, choose wealth and long life. O Naciketas! Be you on the wide earth. I shall make you the object of desire of all desirable ones.

COMMENTARY:

etat tulyam : If you think even of any other boon similar to the one mentioned, ask for that also. Enormous gold, precious stones and the like and long life; this is the meaning.

edhī : Become; 'a king' has to be supplied. (This is the form of) Second Person singular of the Imperative (*loṭ*) of the root *as* : to be.

kāmānām : Objects that are desired, that is, divine maids etc.

kāmabhājam[1]: *kāma* means desire; *kāmabhāk* means one who comes into contact with desire as its object. The meaning is "I shall make you one who will be the object of desire on the part of those such as divine maids who are themselves objects of desire."

I. i. 25 :

ye ye kāmā durlabhā martyaloke
sarvān kāmāṁśchandataḥ prārthayasva |
imā rāmāḥ sarathāḥ satūryā
na hīdṛśā lambhanīyā manuṣyaiḥ |
ābhir matprattābhiḥ paricārayasva
Naciketo maraṇam mānu prākṣīḥ || 25 ||

Whatever desirable things there are rare in the mortal world, ask for all those desirable things freely; these damsels with chariots and with musical instruments. Verily, things like these could hardly be

attained by men. With these given by me get yourself served. O Naciketas ! do not put any question regarding after-death.

COMMENTARY :

chandataḥ : As you please is the meaning.

imā rāmāḥ : Damsels with chariots and musical instruments given by me are difficult to get by men. This is the meaning.

ābhiḥ : with these servant-women gifted by me get service done, such as shampooing the feet, etc.

maraṇam anu : After-death. In other words, the nature of the freed soul. It may be seen that there is no harm if the word 'death' though signifying departure from one's body in general, signifies the particular one (departure) according to the context.

I. i. 26.

śvo'bhāvā martyasya yad Amtakaitat
sarvendriyāṇām jarayanti tejaḥ |
api sarvam jīvitam alpam eva
tavaiva vāhās tava nṛtyagīte || 26 ||

O Death ! (all those enjoyable things) of man will be non-existent tomorrow. These will wear out whatever power the sense-organs have. All life is but brief. Let the conveyances, dance and music be only for Thee.

COMMENTARY :

Though thus allured Naciketas with unswerving heart speaks :

śvo 'bhā vā : O Death ! expatiated by thee these enjoyable things of men are such that they will become non-existent tomorrow. They will not last for two days. This is the meaning. Whatever power all the sense organs have, they will destroy. The enjoyment of celestial maids etc. will bring about weakness of all the senses. This is what is meant here,

api sarvam : even the life of Brahman is very brief, not to speak of the (tenure of) life of those like ourselves. The intention is that even the longest life is not fit to be courted.

vāhān : chariots etc.

Let be; this is to be supplied.

I. i. 27.

na vittena tarpaṇīyo manuṣyo
lapsyāmahe vittam adrākṣma cet tvā |
jīviṣyāmo yāvad īśiṣyasi tvam
varas tu me varaṇīyaḥ sa eva || 27 ||

Man is not to be satisfied with wealth. We shall have wealth if we saw Thee. We shall live so long as Thou art lord. But the boon to be chosen by me is that alone.

COMMENTARY:

na vittena: Truly no satisfaction is seen in any on account of wealth amassed since there is the axiom "Never has desire been quenched through enjoying the desired objects". This is meant. Besides,

lapsyāmahe vittam: If we have seen you we shall get wealth. What is meant is if there is seeing of you what difficulty is there in getting wealth? Then, if it be said that long life may be sought, he (Naciketas) replies,

jīviṣyāmo...During which time you sit (preside) as the Lord on the seat of Yama. (The Parasmipadi) *īśiṣyasi* is according to Vedic exception (*vyatyaya*). All that period our life will last. Verily there is nobody who transgressing your command will bring about termination of our life. What is meant is that life will be the same whether a boon is got or not (to this effect). Therefore the boon mentioned already in the mantra '*yeyam prete...*' is the only one to be sought.

I. i. 28.

ajīryatām amṛtānām upetya
jīryan martyaḥ kva tadāsthaḥ prajānan |
abhidhyāyan varṇaratipramodān
anatidīrghe jīvite ko rameta || 28 ||

Having become aware (of the nature) of those that never age and are immortal, how can a man that ages have consciously any desire for that (which is transient enjoyment)? Who realising the splendour and ecstacies (of the immortal) will have delight in life that is none too long?

COMMENTARY:

ajīryatām: knowing the nature of the freed who have neither old age nor death

prajānan: discriminating

jīryan martyah: afflicted with old age and death; this being

tadāsthaḥ: Desirous of the objects such as divine damsels, which get afflicted with old age and death and others

kva: How can be? is the meaning

abhidyāyan varṇa......: The splendours of the form of those of the solar orb

ratipramodān: Different sorts of ecstacies caused by the enjoyment of Brahman; all these

abhidhyāyan : intelligently understanding

anatidīrghe : *atyalpe :* too brief

aihike jīvite : with (or in) this worldly life (which is too brief) who can be pleased? is the meaning.

I. i. 29:

yasminnidaṁ vicikitsanti Mṛtyo
yat sāmparāye mahati brūhi nas tat |
yo'yam varo gūḍham anupraviṣṭo
nānyam tasmān Naciketā vṛṇīte || 29 ||

O Death! Tell me that regarding which (they) have doubts thus and which exists in the great After-death. Naciketas will not elect anything other than the boon which concerns the most esoteric.

COMMENTARY:

yasmin: About which: concerning which the great and other-worldly nature of the freed souls, (they) have doubts that alone teach me

yo'yam: Other than the boon which relates to the esoteric truth of the truth, Naciketas did not elect (to have) (*na vṛṇīte*). This is the word of the scripture (as it is neither the word of Yama nor of Naciketas).

This concludes the First Valli of the First Adhyāya of the Kaṭhopaniṣad

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II VALLI.

I. i. 1.

anyacchreyo'nyad utaiva preyas
te ubhe nānārthe puruṣaṁ sinītaḥ |
tayoḥ śreya ādadānasya sādhu bhavati
hīyate'rthād ya u preyo vṛṇīte. ||[1]

(What is) good is different and verily (what is) pleasant is different; these two with different ends bind man. He who takes up the good among them does the right. But he who elects the pleasant verily falls away from the supreme end.

COMMENTARY:

Having thus tested the disciple (Naciketas) and ascertained his firmness in the desire for liberation, Yama, deeming him fit for instruction, praises the desire for liberation:

anyat śreyaḥ: The way of liberation that is praiseworthy is different, the way of enjoyment that is pleasant is quite different

1. Sri Krishna Prem translates 'Śreyas' as 'better.'

te : The Good and the Pleasant
nānārthe : having ends distinct from each other
puruṣam : the man
sinītaḥ : bind. Make the man subject (*vaśyatām*) to themselves

tayoḥ : Among these two
śreyaḥ : the good, liberation
ādadānasya : to him who strives after
sādhu bhavati : well-being happens.
ya u preyo vṛṇīte : But he who chooses the pleasant
u : *eva* : alone, indicates emphasis (*avadhāraṇa*)

arthāt hīyate : falls down from the supreme end (*puruṣārthāt*).

I. ii. 2.

śreyaś ca preyaś ca manuṣyam etaḥ
tau samparītya vivinakti dhīraḥ |
śreyo hi dhiro 'bhi preyaso vṛṇīte
preyo mando yogakṣemād vṛṇīte || 2 ||

The good and the pleasant approach man. These the courageous (brave)[1] one contemplating discriminates. Verily the brave prefers the good to the pleasant. The dull-witted chooses the pleasant for the sake of worldly welfare.

COMMENTARY :

śreyaś ca preyaś ca : the good and the pleasant
manuṣyam etaḥ : approach the man
tau : these two things, the good and the pleasant
samparītya : discriminating, critically considering
vivinakti : divides (separates), as the swan (separates) milk and water

dhīraḥ : Brave,—one that is pleased with his intellect, one who is intelligent

1. It can also be the "wiseman" as the commentary indicates that aspect also.

preyasaḥ abhi : preferable to the pleasant
śreyaḥ hi : the good alone
vṛṇīte : chooses.
mandaḥ : one of dull-wit

yogakṣemāt : for the sake of worldly welfare [1](literally: earning welfare). *Yoga* means the increase of the body and *kṣema*, its protection.)

preyaḥ : the pleasant
vṛṇīte : chooses.

I. ii. 3.

sa tvam priyān priyarūpāṁśca kāmān
abhidhyāyan Naciketo'tyasrākṣīḥ |
naitāṁ sṛṅkāṁ vittamayīṁ avāpto
yasyāṁ majjanti bahavo manuṣyāḥ || 3 ||

You O Naciketas! who are such a one deeply considering, left the delightful enjoyments of delightful forms. You did not accept this path of riches in which many men are lost.

COMMENTARY:

sa tvam : You of such nature

priyān : pleasant in themselves and (delightful) in respect of their form

kāmān ; the desirable, women and others is the meaning

abhidhyāyan : understanding as having the faults of being followed by pain and mixed with pain,

atyasrākṣīḥ : left, is the meaning
etam ; this
vittamayīm : of riches
sṛṅkām : low path trodden by foolish men
na avāptaḥ : have not taken up

yasyām etc. : in which many men are lost : the meaning is clear.

1. cf. Ananda K. Coomaraswami : *Notes on Kaṭhopaniṣad*, New Indian Antiquary Vol. I, p. 85 holds *yoga* and *kṣema* are " two very different habits." "It is between Yoga and Kṣema that the sluggard makes his choice." cf. T. S. V. 2. 12 : *yoge 'nyāsām Prajāṇām manaḥ*—Therefore it means *Yogāc ca Kṣemāc ca*. But see Gīta's usage " Yogakṣema "

I. ii. 4.

dūram ete viparīte viṣūcī
avidyā yā ca vidyeti jñātā ।
vidyābhīpsinam Naciketasam manye
na tvā kāmā bahavo lolupanta. ॥ 4 ॥

These two are far apart and mutually contradictory: that which is known as ignorance and that which is knowledge. I think (you), O Naciketas, as one that seeks knowledge. Many enjoyments did not allure you.

COMMENTARY :

Avidyā : That which is known as non-knowledge having the form of actions leading to enjoyment

yā ca vidyeti jñātā : and that which is known as knowledge having the form of the awareness of truth

ete : Two

dūram : altogether

viṣūcī . (are) having opposite directions. *viparīte* : contradictory to each other

vidyābhīpsinam : Him that seeks knowledge. In case the reading is *vidyābhīpsitam* (the meaning is) one by whom knowledge is desired. The Past participle becomes the second member of the compound word, since it is included in *Ahitāgni gaṇa* (*Pāṇini*, II, ii. 37), or else it is a case of Vedic exception (*vyatyaya*).

kāmāḥ : enjoyments

bahavaḥ : though many

tvā : you

na lolupanta : Did not detract from the path of the Good (*śreyaḥ*). You are not subject to temptation: this is the meaning. *lolupanta* : is an Imperfect from the root *lup* with the suffix *yaṅ* according to *Pāṇini* (III. i. 23). But the omission of *ya* is a case of Vedic exception. Or else this is the Vedic form of *Ātmanepadi* derived from the root with the

suffix *yaṅ* omitted; also the absence of *aṭ* (is to be explained in the same way).

I. ii 5.

avidyāyām antare vartamānāḥ
svayam dhīrāḥ paṇḍitammanyamānāḥ |
dandramyamānāḥ pariyanti mūḍhā
andhenaiva nīyamānā yathāndhāḥ. || 5 ||

Being amidst ignorance, considering themselves as intelligent and learned, fools wander afflicted (with pains, such as old age, illness etc.) even as the blind led by the blind.

COMMENTARY:

Of the two paths referred to (in the previous mantra) "*Avidyā yā ca vidyeti......*" he (Death) denounces the path of desireful actions:

avidyāyām: Non-knowledge of the form of desireful actions

antare: in the midst of

vartamānāḥ: existing as in the dense darkness

svayam (*eva*); by themselves

dhīrāḥ paṇḍitammanyamānāḥ: considering themselves as intelligent and proficient (learned) in the scriptures

dandramyamānāḥ: suffering from pains caused by old age diseases and others

mūḍhāḥ: fools

pariyanti: wander. The rest is clear. But some give the meaning taking the reading "*dandravyamānāh*" (instead of "*dandramyamānāḥ*") as "those whose minds are melted by the fire of lust for objects."

I. ii. 6.

na sāmparāyaḥ pratibhāti bālam
pramādyantam vittamohena mūḍham |
ayaṁ loko nāsti para iti mānī
punaḥ punar vaśam āpadyate me || 6 ||

The seeking for the other world never happens to the immature, the inattentive and the deluded by desire for wealth. One who thinks that this world is and no other, again and again comes under my subjection.

COMMENTARY:

sāmparāyaḥ: seeking the means to the other world

bālam: to one who is incapable of discrimination

pramādyantam: with inattentive mind

vittamohena mūḍham: one whose mental activities are subject to desire for objects

na pratibhāti: does not occur

ayam eva loko 'sti: there is this world alone; no other world exists. One who thinks thus becomes subject to extreme torture done by me. This is the meaning. That there is neither this world nor the other world is the meaning given under the *Vedānta Sūtra* III. 1. 13. "In respect of others, there are ascent and descent after experiencing at the command of Death (samyamanam) because it is seen (in the scripture) that they go there" by Vyāsārya[1] who adopts the reading "*ayam loko nāsti para uta māṇī.*" In that case 'to him' (*tasya*) is to be supplied. So also the particle 'and' (*ca*).

mānī: means the arrogant (*durmānī*). The explanation for the statement that this world does not exist for him, is to be gleaned from the fact of his excommunication from society by the orthodox (*śiṣṭa*). The word *durmānī* goes with the passage *punaḥ punar vaśam āpadyate me*—again and again comes under my subjection.[2]

1. This reading is not found in the text of *Śrutaprakāśikā*. Referring to the passage quoted in the Sri. B' "*ayam loko nāsti para iti mānī,*" the author of the Sruta P. gives the intended meaning in these words "*atra amutra ca sukham nāsti ityarthaḥ.*"

2. Raṅgarāmānuja thinks that to have this meaning the text must read *ayam loko nāsti para uta mānī*. So he says that the author of the *Śrutaprakāśikā* followed this reading. It must be noted here that in all the editions of the *Śrībhāṣya* and the *Śr. P.* the reading of the mantra text is *ayam loko nāsti na para iti mānī*. The negative particle *na* before *para* is undoubtedly a scribal error.

I. ii. 7.

śravaṇāyāpi bahubhir yo na labhyaḥ
śṛṇvanto'pi bahavo yan na vidyuḥ ।
āścaryo vaktā kuśalo'sya labdhā-
-ścaryo jñātā kuśalānuśiṣṭaḥ. ‖ 7 ‖

Who is not attainable by men even for hearing, whom many though hearing about cannot know, of whom rare is an able expounder and rare is one that attains Him, and rare is one that knows Him, guided by well-trained (men).

COMMENTARY:

yaḥ: the well-known supreme Self
bahubhiḥ: by many men
śravaṇāyāpi: for even being heard
na labhyaḥ: could not be attained; this is the meaning. The intention is that even the gain in hearing of about Him is itself the fruit of great and good deeds

śṛṇvanto'pi: Though hearing etc. The intention is, surely it is not easy for all those that hear to attain clear knowledge of Him.

āścaryo vaktā: an able expounder and an able attainer of Him are rare. This is the meaning.

āścaryo jñātā: A knower (of Him) also taught by a proficient teacher (Guru) is rare since it is stated (in the *Gītā* VII. 3) "Among thousands of men a certain one strives after realization: among those that have made attempts and realized, a certain one knows Me as I am." This is the intention.

I. ii. 8.

na nareṇāvareṇa prokta eṣa
suvijñeyo bahudhā cintyamānaḥ ।
ananyaprokte gatir atra nāsty-
aṇīyān hyatarkyam aṇupramāṇāt ‖ 8 ‖

This (supreme self) is not knowable easily when taught by a man of inferior order (since it is) con-

sidered in different ways[1] (by disputants). There is no access to it when it is not taught by another, since it is more subtle than any thing of the subtle measure and is beyond reason.

COMMENTARY:

avareṇa : by any of not superior order ; by an ordinary person, by one the result of whose study of Vedānta is only scholarship

nareṇa : by one who deems his body to be himself

eṣaḥ : the (Supreme) ātman (self)

suvijñeyo na : is not easily knowable

What is the reason ?

bahudhā cintyamānaḥ : considered in different ways; vādibhiḥ : by disputants, is to be supplied

ananyaprokte : *ananyena* : by one who is not other than (who is one with) the soul that is taught, that is, whose sole subject of knowledge is the Supreme alone (*ekāntin*) – who has the perception of his soul as Brahman.

prokte; when the soul is taught

gatiḥ : what understanding there will be that understanding will not be there when it is taught by a person of inferior understanding. This is the meaning. Or else,

atra : here in the cycle of *samsāra*

gatiḥ : wheeling about *nāsti :* there is not; this is the meaning. Or else

ananyaprokte : when it is not taught by another but known by oneself. *atra gatir nāsti :* there is no understanding.

When the reading is *anyaprokte* : taught by another, the meaning is that when it is taught by an inferior person there is no understanding of the (nature of the) Self. If it be said that by whomsoever it is taught it is possible (to know) for one well-versed in reasoning (*ūhāpohaśālinaḥ*), the answer is, *aṇīyan* etc., because the soul is more subtle than the subtle, therefore its nature is beyond reasoning.

1. *Srībhāsya* I. ii. 9.

I. ii. 9.

naiṣā tarkeṇa matir āpaneyā
proktānyenaiva sujñānāya preṣṭha |
yām tvam āpaḥ satyadhṛtir batāsi
tvādṛṅ no bhūyān Nacikataḥ praṣṭā || 9 ||

This knowledge cannot be obtained through reasoning. Only when it is taught by another, O my dearest ! it is capable of being well known. The same knowledge you have attained to ! You are one of firm resolution. O Naciketas ! I pray that enquirers of us may be like you.

COMMENTARY:

The same is said again.

eṣā matiḥ : This knowledge relating to the Self

tarkeṇa prāpaṇīyā na : Is not attainable through reasoning. Therefore it is not possible to know it by himself, even by one who is well-versed in reasoning: this is the meaning.

preṣṭha : Dearest. Only the knowledge imparted by a Guru different from one's own self brings about that knowledge that leads to liberation. What is that knowledge? This is said in the words *yām tvam āpaḥ.* What knowledge you have got; that is you have decided as one that is to be acquired. This is the meaning.

satyadhṛtiḥ asi : You are one whose resolution is firm

bata : indicates sympathy.

tvādṛg : Let there be disciples like you.

I. ii. 10.

jānāmy aham śevadhir ity anityam
na hy adhruvaiḥ prāpyate hi dhruvam tat |
tato mayā Nāciketaś cito'gnir
anityair dravaiḥ prāptavān asmi nityam. || 10 ||

I know wealth is transitory. Verily that eternal is not attained through things that are transitory. The

fire (altar) Nāciketa was constructed by me with transitory things. I have therefore attained the eternal.

COMMENTARY:

And again (Death) pleased says:

śevadhiḥ : treasure. The lordship such as that of Kubera and others, *i.e.*, which are similar to (what I have shown), which are results of actions, are transitory. This I know.

dhruvam tat : the truth of the Self that is eternal

adhruvaiḥ : By actions that are means of (getting) transitory ends, or that are performed with transitory things. This is the meaning.

tataḥ : therefore

mayā : by me who know this

Nāciketaḥ agniḥ : The fire-altar Nāciketaḥ

anityaiḥ dravyaiḥ : with transitory things

citaḥ : was constructed with a view to acquire knowledge leading to the attainment of Brahman

Therefore

nityam : the knowledge which leads to the imperishable goal

prāptavān asmi : I have attained ; this is the meaning.

For this reason there is no contradiction with the fact that the attainment of Brahman is brought about by knowledge (*jñāna*) alone.

I. ii. 11.

kāmasyāptim jagataḥ pratiṣṭhām
krator ānantyam abhayasya pāram |
stomam mahad urugāyam pratiṣṭhām
dṛṣṭvā dhṛtyā dhīro Naciketo'tyasrākṣīḥ || 11 ||

Having perceived the attainment of desires by the world which is the result of action and the far shore of fearlessness, endless, full of great qualities, famous and eternal, O Naciketas ! you, the intelligent, rejected the desirables with firmness.

COMMENTARY:

Death describes Naciketas' fitness for hearing (for being taught), which was mentioned in the previous mantra I. ii. 9d).

kratoḥ : of karma, action (sacrifice)

pratiṣṭhām : the result

jagataḥ kāmasyāptim : the attainment by the world of its desires of the form of objects such as women, existing in all the worlds upto the abode of the fourfaced Brahman

dṛṣṭvā : having perceived (this)

Now he apeaks of the nature of Liberation (*mokṣa*).

ānantyam = *avināśitvam* : non-destructibility

abhayasya pāram = *atyantanirbhayatvam* : absolute freedom from fear[1]

stomam mahat : The group of great qualities such af freedom from sin, unfailing desires & etc.,

urugāyam[2] = *urukīrtim* : Fame and stability

Perceiving all these also as belonging to liberation, you have rejected the worldly desirables due to your keen discrimination. This is the meaning. Or else all these (adjectives) may be construed as belonging to the Supreme Self. Seeing the attainment of all desires in the nature of the Supreme Self itself which is of the form of liberation (mokṣa) and that It is the support of all the worlds and that It is itself of the form of infinite results of sacrifice (you have rejected the worldly desirables).

I. ii. 12.

taṃ durdarśam gūdham anupraviṣṭam
guhāhitam gahvareṣṭham purāṇam |
adhyātmayogādhigamena devam
matvā dhīro harṣaśokau jahāti || 12 ||

1. *Ananda K Coomaraswami* : ibid. abhayam pāram abhayam titīrṣatām pāram in III,—that is svargaloke (yatra) na bhayam kincanāsti I. 12. cf. AV. X, 8, 44 ; T. V : II. 9—*Prs. Up.* 1. 10.

2. Cf. *Ananda K. Coomaraswami* : stoma mahadyurugāyam—' The exceedingly praised far-going (stride or step) of Viṣṇu."

The brave (soul) knowing, through the realisation attained by meditation upon the Self, the God difficult of being perceived, hidden, entering (and) residing in the cave (heart), indwelling, (and) beginningless, abandons both pleasure and sorrow.

COMMENTARY :

(Death) answers the third question with the following two mantras :—

durdarśam : incapable of being perceived as stated in "Who is not attainable by men even for hearing...(I. ii. 7a.)"

gūḍham : hidden by non-knowledge which is of the form of action that obscures

anupraviṣṭam : that has entered into all beings
guhāhitam : residing in the cave of the heart
purāṇam : beginningless (ancient)

adhyātmayogādhigamena : by means of *adhyātmayoga*, that is, concentration of the mind, having withdrawn it from objects, on one's self which is to be described (hereafter) in passages "An intelligent person should put his speech into his mind" (I. iii. 13) and "When these five sense-organs along with the mind are still" (I. iii. 10.) By means of that means, by means of the knowledge of the individual self.

devam : the Supreme Self. *matvā :* knowing ; this is the intention. What is meant is that knowledge of the individual soul is the means to the knowledge of the Supreme Self.

harṣaśokau : both pleasure and grief incident upon the attainment and non-attainment of the desires of objects of sense[1]

I. ii. 13.

etacchrutvā samparigṛhya martyaḥ
pravṛhya dharmyam aṇum etam āpya |
sa modate modanīyam hi labdhvā
vivṛtam sadma Naciketasam manye. ‖ 13 ‖

1. cf. Īśā Up. comm. by Veṅkaṭanātha.

Having thus heard this, the man, pondering over, abandoning the body and others resulting from action, and attaining the subtle self, enjoys achieving the enjoyable.[1] I think the abode has been open to Naciketas.

COMMENTARY:

etat : the truth of the Self

śrutvā having heard

samparigṛhya : having pondered over. This is the meaning.

dharmyam : the result of action, body etc,

pravṛhya : having separated ; abandoning is the meaning

etam : this, one that is one's self

aṇum : subtle, beyond the reach of the eyes etc. on accoun of subtlity; the Supreme Self mentioned as "subtler and beyond reasoning" (I. ii. 8d).

āpya : having attained in a particular place

saḥ : he, the knower

modanīyam : enjoyable, viz. one's own nature with the eight qualities such as freedom from sin etc.

labdhvā : having got

modate : enjoys ; becomes delighted, is the meaning.

Here (in this context) is to be remembered the meaning of the scriptural passage "The individual soul, departing from this (its) body and attaining the Supreme Light gets its own nature manifested. (Ch. U. VIII. 3. 4) There he moves about eating and playing and enjoying." (Ch. U. VIII. 12. 3).

Having thus replied to the question, Death praises Naciketas as one fit for liberation :

vivṛtam sadma : I think the abode of the form of Brahman is open, fit for entry of Naciketas,[1] is the meaning, since there is the scriptural passage : "This soul of his enters the Brahman abode" (Mu. U. III. 2. 4.)

1. Ananda K. Coomaraswami : *ibid.* "I consider Naciketas an opened house" Prof. Rawson. "An open house I think is Naciketas". Prem: "For Naciketas, I think, the Dwelling is open."

If it be asked : In order to be in accord with (the passage) "Knowing and realising the soul born of Brahman" (I. i. 17c.), let the individual soul with the supreme Self as its Self be meant in the passage "*adhyātmayogādhigamena matvā*—realisation attained by meditation upon his Self" (I. ii. 12), and consequently, let the previous portion "Him that is unperceivable" (ibid) also refer to the individual soul. And further let the previous context "Who is not attainable by men even for hearing, whom many though hearing could not know...[6]" (I. ii. 7) also refer to the nature of the purified individual soul. Thus it will follow that this will be in accordance with the Gītā passage:

"Some one sees this which is wonderful :
Some other speaks of this which is wonderful :
Yet some other hears of this which is wonderful :
And even after hearing nobody knows this." (B. G. II. 29)

which applies to the purified soul alone.

(We reply) Not so. Though in the mantra *Brahmajajña...* (I. i. 17c.) on account of this characteristic (*liṅgam*) of the individual soul of the form of having birth from Brahman which is mentioned at the beginning, we take the word '*deva*' mentioned at the end as meaning one whose self is the Lord (God), there is no reason for taking the word '*deva*' in the mantra "*Tam durdarśam* (I. ii. 12) as meaning one whose soul is God, since there is no mention of such a characteristic of the individual soul here. Holding this very view, Śrī Rāmānuja has stated under the Sūtra "*Guhām praviṣṭhau*—the two that have entered the Cave" (I. ii, 11). "The entry into the 'Cave' (of the heart) by the Supreme Self is seen (mentioned in the Scripture) "*tam durdarśam* ...." (*K.* U. I. ii. 12). In the same manner this mantra has been explained as referring to the Supreme Self by Vyāsārya. But the Supreme Self is indicated by the word *gahvareṣṭham* as one whose body is the nature of the purified soul difficult to be known here mentioned as *gahvara.* But the difference is as follows: In the mantra "*Brahmajajñam...*" (I. i. 17c.) the nature of the purified individual soul

with the Supreme Self as its soul is meant, whereas in the mantra "*Tam durdarśam...*" (I. ii. 12) the nature of the Supreme Self with the individual as its body is referred to. Thus there is no lack of identity in meaning.

I. ii. 14.

Now (Naciketas) asks, in order to get clear knowledge, for instruction regarding the Nature of that (Self) which has to be attained, mentioned as that which is distinct from the result of sacrificial works (*dharma*) in the passages: *adhyātmayogādhigamena devam matvā dhīro harṣaśokau jahāti* (I. ii. 12cd.); *etacchrutvā samparigṛhya martyaḥ pravṛhya dharmyam aṇum etam āpya sa modate modanīyam hi labdhvā...* (I. ii. 13abc); *na hy adhruvaiḥ prāpyate hi dhruvam tat* (I. ii. 10b.); and the nature of the means (to the attainment of that) indicated in the same places by the word '*matvā*' (pondering over) as distinct from *dharma* (sacrificial works) and the attainer indicated as 'courageous' (*dhīraḥ*) in the passage '*dhīro harṣaśokau jahāti*" (I ii. 12d.) (thus): —

anyatra dharmād anyatrādharmād anyatrāsmāt kṛtākṛtāt |
anyatra bhūtācca bhavyācca yat tat paśyasi tad vada. ‖ 14 ‖

Tell me that which verily thou seest that which is other than the right (*dharma*) other than the non-right (*adharma*) other than this which is done and is not done and other than the past as well as the future.

COMMENTARY:

anyatra dharmād etc.

If it be asked: When it is said in the *Śrī Bhāṣya* (I. iv 6) that "(Naciketas) asked again (of Yama) for getting clear knowledge of the nature of the Godhead to be attained and mentioned as the object of meditation in (the passage) '*devam matvā.*" (I. ii. 12) and of the individual soul the attainer, mentioned as one who is to be known in (the passage) '*adhyātmayogādhigamena*...(I. ii. 12), and of the meditation on Brahman mentioned in "*matvā dhīro harṣaśokāu jahāti*" (I. ii. 12), how could it be said in contradiction to it that, attainer is

indicated by the word '*dhīraḥ*', we reply, not say this. That which is mentioned as that which is to be known (meditated upon) in the passage '*matvā*' (I. ii. 12c) and which is signified by the word *ātman* (self), is only that of the purified nature taught in the Prajāpati-Vidyā[1] which is the object of meditation and which is to be attained. Therefore it (passage) also is one which instructs that which is to be attained. Since it is in reality non-different from the attainer, the Bhāṣya words (aforesaid) "*prāptuḥ pratyagātmanaśca*" are not in contradiction. Therefore the subsequent Bhāṣya passage "*na jāyate mriyate vā vipaścit* : to begin with (he) teaches the nature of the individual soul who is the attainer in the mantra "the intelligent is neither born nor dies" (I. ii. 18) too is not in contradiction (with this). Verily it cannot be that the nature of the purified (soul) mentioned as the intelligent (*vipaścit*) which is taught in the mantra "The knower is neither born nor dies" (*K. U.* I. ii. 18), is of the form of the attainer, since that which is taught in the passages "The learned call as the enjoyer the soul together with its body, senses, and mind"; "But the man who has intelligence for charioteer and mind as bridle attains the final end of the path, that Supreme abode of Viṣṇu" (I. ii. 4 and 9) is one who is of the nature of the attainer. And so it is explained in the *Śrī Bhāṣya* under the *Sūtra* "Because again of the qualification' (I. ii. 12.)

For the same reason in the Guha (Cave) passage (I. iii. 1) which refers to the identity of the place of residence of both attainable and attainer, it is seen that reference is made (to the individual soul) as *chāyā* which means the non-intelligent, but not as *vipaścit* (intelligent). The meaning therefore is the same as said above. This mantra has been explained by Vyāsārya under the Sūtra (I. iv. 6) "Of the three".

dharmaḥ : upāyaḥ : the means

dharmād anyatra : different from the well-known means is the meaning

1. Prajāpati Vidyā is in the last part of Chāndogya Up. VIII. describing the instruction of Prajāpati to Indra and Virocana.

adharmaḥ: other than dharma, means that which is to be attained

adharmād anyatra : the result which is different from the well-known results

asmāt : by this term is intended the practiser who is kept in mind. The same (person) is the attainer. He indeed it different from the well-known practiser-attainer (viz. he who performs yagña and attains *svarga* etc.,) since he is detached from any other ends when practising (yoga), and since at the attainment of the Ultimats End he is of the nature that manifests eight qualities (such ae freedom from sin etc.) ;

kṛtākṛtāt : done and not done; qualifies means (*dharma*) and others. The meaning is " which is different from means and others which are done and not done and which is different from *dharma* and others, past and future."

Having thus commented upon (this passage) in one way" (Vyāsārya) gives another explanation beginning with " Or else in consideration of the fact that in that case one 'different from' (in the 3rd line) becomes superfluous in as much as the three 'different froms' viz. (1) different from means done and not-done, and past and future ; (2) different from results of the same kind and (3) different from this practiser of the same qualification, are sufficient. Now it will be stated : Or else "that which is different from dharma and adharma" is the question regarding the meditation (*upāsanā*), since the meditation is different from the means of the form of merit and demerit (*puṇyapāpa*). By the passage " That which is different from that which is done and not-done" and from the past and future, what is enquired is the attainable (end), that is not conditioned by time (*kālaparicchinna*). The question of the attainer also is implicit in it, since the conscious attainer also is eternal and included in the attainable. It will be said (in the *Śrī Bhāṣya*) that the nature of the attainer is also included in it. What is meant is that the words 'which' and 'that' refer to the triad (the means, attainer and attainable).

If it be said that even according to this view the acceptance of the statement as referring to the two propositions is strained,

because it appears that as the double usage of the word '*anyatra*' appearing at the beginning is co-ordinate (*sāmānādhikaraṇya*), even so the subsequent double usage of the same is co-ordinate. If there the particle 'and' (*ca*) was used twice and which is different from *dharma* and *adharma* and which is different from the three times (past, present and future)', then, the natural co-ordination of the word 'different from' used four times subsequently could be ignored. Since therefore there is no reason for rejecting the co-ordination that appears to be in accordance with the method of expression (of this twice-used word *anyatra* at the beginning—*prakrama rīti anusāri*), let the portion 'different from *dharma* and different from *adharma*' be one referring to Brahman, the attainable. If it be asked (by any objector of the objector) since the question of the particular means of attainment is to be included here, on account of there being a reply in respect of the means of attainment in the mantra "This self is attainable neither by thinking nor by meditation nor by good deal of hearing (I. ii. 23), the co-ordination of the word '*anyatra*' used four times (*śabdayugadvayasya*) must be rejected, in spite of the absence of the particle 'and' (*ca*); (we reply) No. Because in the reply to only teaching in respect of a particular quality of the attainable, that is, the attainability only through such knowledge as has become of the form of 'Love' (*prīti-rūpāpanna*), is seen in the passage "This self is not to be attained through thinking..." (I. ii. 23), and a reply referring chiefly to the means is not seen. (Otherwise) since such a reply as "Nor one whose mind is not quiet could attain this through knowledge" (I. ii. 24). "But who is without knowledge, absent-minded and always impure does not attain that abode" (I. iii. 7) is seen, why should not the question '*anyatra dharma anyatra*, refer to the opposite of the commonly known means.

If it be said that the saying that the means to the attainable is only the knowledge that has become of the nature of love, results in saying that the means must become of the nature of love, (we reply) so let it be. But this would not

lead to the acceptance that the question and the answer have reference chiefly to the means.[1]

Nor can one accept either the question 'Which is Devadatta's house ?', or the answer to it " That is Devadatta's house which has a garden full of many Campaka trees, and with conch, discus and lotus inscribed on the sides of the doorway ", as chiefly referring to the garden or the sides of the doorway.

Now therefore that part of the passage "*anyatra dharmād anyatrādharmād*" must be (taken as) one referring only to Brahman, different from the result of *dharma* and *adharma*, with a view to make the four-times-used word '*anyatra*', co-ordinate.

Siddhānta : We reply : It is not seen that the statement "Do inform me of him whom you see to be other than Devadatta" said after the statement that this (man) is not born of Devadatta but of Yajñadatta, is a question that refers through secondary significance to one other than Devadatta's son just as it is a question referring to Yajñadatta who is other than Devadatta. Even so (it is) proper to say that the question *dharmād anyatra*.. etc. which follows the instruction that (it is) not the result of action, refers to the means of the form of knowledge, that is different from *dharma* but not that the question refers through secondary significance of *dharma*, to Brahman which is different from the result of *dharma*. So also it is determined by co-ordination in the passage '*adharmād anyatra*' that it refers to the means only. But in respect of the following twice-used word '*anyatra*' which signifies that which is different from that which is conditioned by the threefold time it is reasonable to accept that it refers to the attainable alone, rejecting co-ordination because it is impossible that it refers to a means that is not conditioned by the threefold time. When it is said that 'Who (is) the black-tall red-short " there is co-ordination between black and tall because of lack of contradiction. Likewise there is co-ordination

1. Lit, 'Step': Ananda K. Coomaraswami says that " A correlation of the three forms " with the "Three strides " of Viṣṇu is maintained throughout our text and must always be borne in mind."

between red and short because of lack of mutual contradiction. But co-ordination is not seen between all the four (*i. e.*, black, tall, red, short), in spite of the absence of the particle 'and' (*ca*). But the words form questions relating to two persons (one who is black and tall and the other who is red and short). Similarly here too since the particle 'and' (*ca*) is not used twice, no co-ordination is to be accepted. Or let there be co-oidination as you say. Even then, since according to the second interpretation of the question and reply the means also, like the attainer, is included in the question pertaining to the attainable, the question and reply pertaining to the means and attainer referred to in the Sūtra (I. iv. 6) "the reply and questions are in reference to three things alone" are appropriate and thus there is nothing wrong. Also therefore it is apparent that what is explained in the reply is only the attainable which is mentioned as '*padam*' in the passage "That abode I shall teach you briefly" (I. ii. 15d).

This long discourse is enough. Let us now proceed with the commentary.

I. ii. 15.

Thus asked (by Naciketas), Death with a view to teach it in detail beginning with "Neither is (one) born nor dies", now to intensify the attention of the hearer introduces the brief exposition revealing the greatness of the Attainable thus:

sarve vedā yat padam āmananti
tapāṃsi sarvāṇi ca yad vadanti |
yadicchanto brahmacaryam caranti
tat te padam saṁgraheṇa bravīmi || *Omityetat* || 15 ||

Which abode all the Vedas speak of, which abode all the Āraṇyakas and Upaniṣads mention, desiring which (they) observe *brahmacarya* (celibacy), that abode I shall briefly teach. This is *OM*.

COMMENTARY.

sarve vedāḥ...: The word '*pada*' (abode) signifies the nature of the attainable as according to etymological derivation

'*padyate*' means 'is attained' (*gamyate*). "Which nature all the Vedas directly or indirectly (*paramparayā*) deal with, this is the meaning.

By this the following doubts or hypotheses are replied: Let this upaniṣad like the Prajāpati–Vidyā (Ch. U. VIII.) refer to the nature of the purified individual soul because (i) it is accepted by all that "*Na jāyate mriyate vā vipaścit*" and "*Hantā cenmanyate hantum*" both the mantras (I- ii. 18 and 19) refer to the nature of the purified individual soul, (ii) because the (two) mantras (I, ii. 20) "*aṇoranīyān mahato mahīyān...*" well apply to the individual soul described in it as so subtle as to be capable of entering into all (things) and as omnipresent, by the Smṛti passages "Know that Unperishing by which all this is pervaded" (Gītā II. 17) and "Actionless, unnameable, merely pervading, Unequalled" (?), (iii) because in accordance with the Gītā passage "It is unknowable because subtle it is far and near" (XIII. 15), the passage here "Sitting wanders afar and lying goes all round" (K. U. I. ii. 21), is also compatible with it, (iv) because the mantra (I. ii. 25) "To whom the Brahman and Kṣatriya both become food..." is capable of referring to it in consonance with the (Upabrahmaṇa) explanatory passage "The devourer and begetter" (Gītā XIII. 16), (v) because the mantra (I. iii, 9) "He attains the end of the way that Supreme Abode of Viṣṇu" also can have reference to the nature of the purified soul as stated in the Smṛti passages "The second is the transcendent abode of Him whose name is Viṣṇu, meditated upon by Yogins"; "You alone are the Lord, the cause of creation, destruction and existence, and which is the most Supreme Abode (and) nothing else." (vi) because according to the Smṛti (Gītā VIII. 21) "Unmanifest, Imperishable", the mantra "That is the Ultimate Means, that is the Ultimate End" (*K.* U. I. iii. 11), also can refer to the purified soul, (vii) because according to the Smṛti (*Gītā* XIII. 27) "The Supreme Lord residing equally in all beings", the Mantra "He Hidden in all beings" (I. iii. 12) can refer reasonably to the nature of the purified soul, (viii)

because according to the *Gītā*(XIII. 27), the mantra "The Lord of the past and future" (*K.* U. II. i. 5) signifies a meaning that can go with the nature of the purified soul since the individual soul alone is indicated as the subject-matter in the context in the mantra (II. i. 1) "The senses are extraverted..." through despising outward things, (ix) because even the negative statement 'There is nothing distinct in it here' can be reconciled with the same nature of the individual soul where there is a chance of making distinction, (x) because also the mantra "Just as the wind, the one has pervaded the world" (II. ii. 10) which recalls the Smṛti text "The differences of the wind which blows uniformly caused by (its passing through) the different holes of the flute is named *ṣadja* etc, the same is the case with the difference of the Supreme Selt (when it enters the things"[1] can refer possibly to the nature of the purified soul ;, (xi) because there is nothing incongrous in the mantra "Who makes manifold the One seed". (Śv. U. V. 12) having reference to the purified soul since in the *Gītā Bhāṣya* under the passage It has its feet and hands everywhere" (*Gīta* XIII. 13) it has been explained (by Śrī Rāmānuja) that the purified soul that has attained Supreme Equality with Brahman (*parama sāmya*) is the agent of the actions done by hands and feet etc., every where, (xii) because the mantra "There the Sun does not shine" (K. U. II. ii 15) is compatible with the nature of the purified soul on the strength of passages of the Gītā "The Sun does not illuminate" (XV. 6), and "That light of lights is mentioned as being beyond darkness" (XIII. 17); (xiii) because the mantra at the end (*K. U.* II. iii. 17) "One should discriminate Him from one's own body" naturally can refer to the purified soul, and (xiv) because while the whole of this Upaniṣad could like the Prajāpati-passages (*Ch. U.* VIII.) be taken as referring to the purified soul alone, it is quite unnecessary to take the trouble of explaining it as referring to two attainables, namely,

1. Viṣṇu Purāṇa: Veṇurandhrādhibhedena bhedaḥ ṣadjādi samjñataḥ abhedavyāpino vāyōsthathā' *sau paramātmanaḥ*.

Varient reading in *Śāstra Dīpikā* (Nirnaya Sagar ed. p. 125: tasya mahātmanaḥ; *Ānandāśrama ed.* gives the reading *Paramesvaraḥ*

the individual soul and the Supreme Self (these above doubts are replied). It may be seen that the statement "That abode I shall teach you briefly" is to the effect that what is dealt with in all the Vedas is going to be taught, and the nature of the purified soul cannot be that which is dealt with in the portions of the Vedas that deal with the nature of the Supreme Self, though the nature of the Supreme Self which is the Inner Ruler (*antaryāmin*) of the purified soul can be dealt with in the portions that deal with the nature of purified soul.

tapāmsi: This is explained by Vyāsārya as meaning later portions of the Veda which are chiefly concerned with penances

yad icchantaḥ: desiring which

brahmacaryam: continence of the form of stay at the Teacher's residence, abstinence from sexual life, etc.

caranti: observe

sangraheṇa : briefly

It may be noted that since this mantra which is chiefly a statement in respect of the teaching of the attainable, means by implication a praise of *Praṇava* (*Om*), there is no incongruity when the Bhāṣya says 'after praising *Praṇava*', and (when) the *Śrutaprakāśikā* says "after praising as that which indicates the Brahman spoken of in the first three lines (of the mantra) beginning with 'All the Vedas" is the meaning.

What is that (word) which indicates that briefly? The reply is *Om ityetat:* Om that is. According to (the Gītā) "The mention of Brahman is traditionally spoken of as of three forms. Om Tat Sat". *Praṇava* is the word that indicates Brahman. It may be noted that since the parts of *Praṇava* *akāra* and *makāra* indicate the Supreme Self and individual soul respectively, there is instruction also with regard to the means and the attainer.

I. ii. 16.

Now he (Yama) praises *Praṇava* with the following two mantras :—

etaddhyevākṣaram Brahma etadhyevākṣaram param |
etadevākṣaram jñātvā yo yadicchati tasya tat || 16 ||

This very syllable indeed is Brahman; This very syllable is indeed supreme; whoever, knowing this syllable indeed, whatever wants gets it.

COMMENTARY:

This very syllable is Brahman on account of its being the means of attainment of Brahman, since in accordance with the text "One should meditate on the Transcendent Person with this very name syllable *Om*" (Pr. U. V. 5), this is the object of meditation which leads to realisation of Brahman.

etadevākṣaram param : The best among those (words) fit to be muttered and fit to be meditated upon

etadevākṣaram jñātvā : He who practises this syllable through this practice whatever he desires (of the form) "Let this fruit be attained by me" he realises. This is the meaning.

I. ii. 17:

etadālambanaṃ śreṣṭham etadālambanam param |
etadālambanam jñātvā brahmaloke mahīyate || 17 ||

This is the best support; this is the highest support; knowing this support, one is glorified in the Brahman-world.

COMMENTARY:

This support means, of the form of OM is the best, better than meditation etc. is to be supplied.

For this reason *Etadālambanaṃ param* : Meditation and others having this as their object are the best. This is the meaning. The meaning of the second half is clear.

I. ii. 18 :

na jāyate mriyate vā vipaścin-
nāyam kutaścinna babhūva kaścit |
ajo nityaḥ śāśvato'yam purāṇo
na hanyate hanyamāne śarīre || 18 ||

The knower is neither born nor dies: he comes from out of nothing nor was he ever born. This birthless, endless, everlasting ancient is not destroyed when the body is destroyed.

COMMENTARY :

To begin with He (Death) teaches the nature of the individual soul with two mantras. In connection with this the following has been said by Vyāsārya ; These two mantras deal with one subject matter. Since the second (mantra) is only an explanation of "is not destroyed when the body is destroyed", the following mantra (verse. 19) also refers only to individual soul, because in respect of the Supreme Self the world has no idea of his being the killer or the killed. Surely the Supreme Self transcends perception. How could there be any idea or being killed etc., in respect of Him ? The idea of egoism such as the killer and killed as expressed in statements " I kill this ", " This seeks to kill me " in embodied souls, is only with reference to the individual soul.

If it be asked : the negation relating to killing is quite reasonable in respect of the supreme Self as there is the negation in " It does not get old through its body getting old", (We reply) True. The negation of change which was suggested by *daharākāśa* (subtle ether) dwelling in the body is reasonable. But here the common false notion is referred to and rejected. Surely there is no false notion on the part of any one of his being killed or the killer in respect of the Supreme Self. Therefore there is no place for either assertion or negation (of killer or killed). Also the mantra " Neither is one born nor dies " has the same meaning as that. Therefore

both the mantras refer to the individual soul. Now to the literal meaning :—

vipaścit : Being fit to be omniscient. This (being) who is even now free from birth and death. This is the meaning.

Nāyam kutaścit : having no cause (*utpādaka*)

na babhūva kaścit : even in old times having no birth in the forms of man etc.,

He gives the reason for the statement " Neither is born nor dies "

ajaḥ : having no birth. He then gives the reason for his. non-death

nitya : having no end. He next gives the reason for his coming out of Nothing as *śāśvata :* eternal. Then he gives the reason for his never having been born as *Purāṇa* : ancient. If it be asked : How could it (the individual soul) be deathless, since its death should necessarily follow on the destruction of its body, due to its dwelling in the body, He (Death) replies :

na hanyate : is not destroyed when his body is destroyed The meaning is clear.

I. ii. 19.

The same is explained further.

hantā cenmanyate hantum hataścenmanyate hatam |
ubhau tau na vijānīto nāyam hanti na hanyate. || 19 ||

If the killer thinks that I shall kill him, and if the killed thinks that he is klIled, both these do not know (the nature of the soul). (He) does not kill nor (is the other) killed.

COMMENTARY :

hantā cet : The meaning is if one taking the body for the soul thinks ' I shall kill this '

hataścenmanyate hatam : the meaning is if one whose body and limbs are cut off, deeming his body as soul, thinks within himself " I am mortally injured "

ubhau tau na vijānītaḥ: Both of them do not know, "The nature of the soul' is to be supplied.

nāyam hanti: He does not kill. 'The soul' is to be supplied.

na hanyate: Is not killed. 'The nature of the soul' is to be supplied.

It could not be said "How could there be any suggestion and negation of killing etc., in respect of the purified soul taught in the Vedānta, since it may be seen that he himself is the possessor of the body (*kṣetra*), and they (suggestion and negation) could be on account of this very fact (of embodiedness)."

A discussion is carried on in the *Vedānta Sūtras* (II. iii. 18.) touching these two mantras, The objector's view is that "inspite of the scriptural text "The wind, and other (*antarikṣa*)-these are immortal" (*Bṛh U.* II. 3. 3.), which teaches the (immortality of) wind and atmosphere, because there is the scriptural passage, "The ether comes from out of the soul (and) the wind from out of the ether" (*Tait. Up.* II. 1.) indicating the origination of them, their origination is accepted, and because it must be accepted that all things are modifications of Brahman so as to explain (the passage) "from the knowledge of the One the knowledge of all occurs" (taught in the scripture). So also, in spite of there being texts describing individual souls as eternal, as there are texts "He created the individual souls on earth with water" (*Tai. U.* II) "The Lord of creatures (*Prajāpati*) created the creatures," which teach that individual souls are created, one has to accept creation even in respect of the individual souls, with a view to explain "the arising of knowledge of all from the knowledge of One."

Against this (objection) it has been established in the *Vedānta Sūtra* (II. iii. 10) "The soul is not created because of the Scripture (statement), and because of its endlessness, on account of scripture (statement)", that the soul does not originate, since the texts "The knower is neither born nor dies" (*K. U.* I, ii. 18). "The knower and the ignorant are

birthless." (*Śvet. Up.* I. ii.) negate origination. And therefore from the scriptures themselves its eternity is known. Nor should one doubt that therefore there will result contradiction to the passage (already quoted) from the texts which teach origination and make the assertion that 'all is known when that One is known', because though its nature is eternal yet it undergoes changes of state of the form of contraction and expansion of knowledge. And thus the text teaching its origination and the statement regarding all knowledge can well be in accord with each other and because the text negating its origination can be reconciled (with it) it as referring to its not having origination of the form of its very nature (substance) undergoing any change.

The difference is this much. There is undoubtedly change of the form of getting into different states in respect of all the three (categories), conscient, inconscient and the Ruler —but then the inconscients have origination of the form of substantial modification, while there is no such origination for the conscients. Their origination, however, is of the form of changes such as expansion and contraction in their characteristic of consciousness. For the Ruler, however, though there is change of state as the Ruler of such (modified) conscients and inconscients, the above mentioned two-fold changes (that happen in respect of inconscients and conscients) do not happen. Therefore the Supreme Self is described as the Eternal in a different sense (than what applies to the individual soul) as mentioned in the passage "Eternal of the eternals" (*K. U.* II. ii, 13). The meaning of the Sūtra has been explained."

If it be as asked whether the origination of the individual soul negatived by the text "He is neither born nor dies" is taught in the *Pāñcarātra* (passage) "From Vāsudeva the individual soul called Saṁkarṣaṇa is born", (we reply) it cannot be in respect of the jīva ((individual soul).

Similarly origination of the mind, which is an organ, from the individual soul, that is the agent, which is taught in

the passage "From Saṁkarṣaṇa is born the mind called Pradyumna", cannot happen, because the origination of an organ from the individual soul is contrary to the text which teaches that the mind originates from Brahman: "From this is born breath, mind and all organs" (*Muṇ. U.* ii. 3). This is the objector's view which is brought forward by the two *Vedānta Sūtras*: "Because of the impossibility of origination" and "Nor the organ from the Agent" (II. ii. 39 and 40), and the Siddhānta view is given by the two *Sūras* "Or (it) being knowledge and destroyer (*vijñānam ca tat ādi ca*) it cannot be refuted" (II. ii. 41) and "Also because of refutation (of jīva-origination)" (II. ii, 42. "Or" means the setting aside of the Pūrvapakṣa view. *Vijñānādi* means in the *Sūtra* 'that which is knowledge and the Eater (destroyer.)'

If it be asked since the word '*ādi*' *ca* being a form according to Lingānuśana sūtra "*kyanto ghuḥ*,"[1] is always masculine, how could this explanation be given? We reply this is not a *ghu*, but a form derived from the root '*ada*: to eat, with suffix meaning the necessary (*āvaśyaka*). Accordingly it can be seen that here is described (Brahman's) causality and its nature as destroyer of the world.

ādivijñānam: eater-intelligence means the Supreme Self.

The word 'jīva' mentioned in the passage "The individual soul called Saṁkarṣaṇa is born" means the Supreme Soul who presides over it. When this is so there can be no refutation of the authority of the Śāstra (pāñcarātra).

The notion of birth as applied to God (Supreme Self) means the wearing of a body out of His own free will. Since in the same Pāñcarātra the origination of the jīva is refuted (as in the passage) "He verily is beginningless and endless," there can be no statement contradictory to it. The passage "The individual soul called Saṁkarṣaṇa is born" mentions only the wearing of the individual soul by Saṁkarasaṇa its

1. *Kyanto ghuh* the forms derived from *Ghu*: *da* or *dha* (to give or to bear or to nourish) adding with suffix *ki* (*Pāṇini S.*, III. iii, 92) is masculine.

presiding deity, out of His Free Will, as the body. Consequently there is no lack of authoritativeness [to Pāñcarātra. This is the meaning of the two *Sūtras.*

If it be asked, like the Sāmkhya and Pāsupata and other adhikaraṇas should not this adhikaraṇa also be taken as refuting the authority of the Pāñcarātra, we reply that it is not compatible with facts. It is incredible that Bādarāyaṇa who has written the Mahābhārata for expounding the Vedas and who has established in it at many places the authority of the Pāñcarātra, should refute the authority of the Pāncarātra in the *Brahma Śūtras.* (The statements in the Mahābhārata are) (i) "This has been extracted like ghee from curd from the extensive Epic Mahābhārata of a hundred thousand (verses) using His mind as a churning-rod." (ii) "Just as butter (is) extracted from curd, Brāhmaṇa from bipeds, the Āraṇyaka from the Vedas, and chyle from plants (this Śāstra had been extracted)" (iii) "This is the great Upaniṣad equal to the four Vedas with views similar to Sāmkhya and Yoga, and is called Pāñcarātra", (iv) "This is beneficial, this is Brahman, this is good without a superior" (v) "Associated with Ṛk, Yajus and Sāman, as well as Atharvāṅgirasa, this very teaching will become the authority indeed." This alone is the instruction (vi) By Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, wearing signs, is *(Mādhava)* to be adored, worśhipped and served; who is sung by Samkarṣaṇa in accordance with *Śāttvata* injunction (Pāñcatātra). (vii) From this, Svayambhuva Manu is going to promulgate the Dharmas.

If it be asked. (i) since similarly in the passages such as "This is the complete truth of the learned Sāmkhyas, which has been taught by chief ascetics such as Kapila and other accomplished souls, where O best of men there appear no false ideas, where there are very many excellences, with absolute absence of faults", the absence of all faults such as wrong notion is mentioned in the Mahābhārata with regard to the School of Kapila, and (ii) since it is declared

that Nārāyaṇa is the ultimate Object of Sāmkhya, Yoga Pāśupata and others in passages such as: "O Best among Kings, in all these sciences the Ultimate Object is the Lord Nārāyaṇa according to Scripture and Reasoning;" and (iii) since it is stated in (the passage) "The intelligent authors of the śāstras speak of Him alone" that the authors of these schools (śāstras) also deal with Nārāyaṇa; and (iv) since it is stated in (the passage) "The Sāmkhya Yoga, Pāñcarātra, the Vedas. Pāśupata, these authorities on the Self should not be destroyed (with the help of reasons.)" that all these are authorities on the self, and (v) since according to the example of Pāñcarātra, other schools also are said to be authorities as (in the passage) "all are authorities as this excellent śāstra is", in that *pāda* (V. S. II. ii.) the authority of such scriptures (*āgama*) such as Sāmkhya, and Pāśupata is not refuted; (we reply) the absence of illusion and deception and others and the having of Nārāyaṇa as the Ultimate Object on the part of the authors of (these) śāstras are common. Against those who however owing to insufficient study not knowing the heart of the propounders of these śāstras, and taking as true only their surface-features, come forward (with objections), the author of the Sūtras granting that the schools of Sāmkhya and others refer only to those surface-features made the refutation. But the Pāñcarātra school even superficially appears to teach the Supreme Truth, the means and the goal, and since there appears nothing in contradiction with Vedas such as difference between material and efficient causes, it is *wholly authoritative*, and there is no room for doubting the contrary, in respect of any portion of it. This can be seen." This is what Vyāsārya has said (in the *Śrutaprakāśika*). Let us now proceed.

I. ii. 20.

Thus having clearly expounded the nature of the individual by the preceding two mantras, (now Death) teaches the nature of the Supreme Self who is the self of that (individual soul) (thus):

aṇor aṇīyān[1] *mahato mahīyān*
ātmasya jantor nihito guhāyām |
tām akratuḥ paśyati vītaśoko
Dhātuḥ prasādān mahimānam ātmanaḥ. || 20 ||

Subtler than the subtle, vaster than the vast, the Soul of this creature is put in the Cave (of the heart); Him the greatness[1] of the individual soul the actionless sees, bereft of sorrow, through the grace of the Sustainer.

COMMENTARY:

aṇoraṇīyān : More subtle than the conscient (soul) which is subtle when compared to all the unconscient things Subtler than that. That is, He is capable of entering into it,

mahato mahīyan : Greater than the ether etc., that is. there is nothing not pervaded by it

asya jantoḥ : Of the individual soul spoken of by the earlier two mantras (defining jīva) as 'Neither born nor dies'

ātmā : One that enters and controls–this is the meaning.

It is clear therefore that he who is dealt with in this mantra "Subtler than the subtle" is different from the nature of the individual soul, mentioned in the two previous mantras. It should not be presumed that '*asya jantoḥ*' "of this creature" need not be construed with "self", since it qualifies '*guhā*' meaning the cave of the heart, which requires a possessor (*sambandha(-i) sāpekṣene*), because there is no harm in construing the words '*asya jantoh*" along with something other than the word '*ātma*'. though it is construed with that also, according to the maxim of 'crow's eye' (*kākākṣi–nyāya*), for in the passage "Cutting the branch at the bottom, he makes the *upaveśa* (a small stick used in the sacrifice)" (P.M.S. IV. ii. 8). The word *mūlataḥ* 'at the bottom taken as going with 'makes an *upavesā*' while it is taken also as going with

1. cf. Ch.U. VI. 6, 6; VI. 12. 2; *Muṇḍ, U.* II. 2. 2.

'cutting, cutting the branch at the bottom, one makes *upaveṣa* from the bottom". Besides even though the passage means that It (Brahman) resides in the heart–cave of the jīva (individual soul), there results the difference. Indeed there is no use in teaching that the jīva (the individual soul) is himself residing in his heart-cave.

If it be asked that the selfmentioned above as one that is placed in the jīva's cave may be the jīva himself, because '*asya jantoḥ*' is to be accepted only as referring to its body which is made known by perception and other (sources of knowledge), due to the fact that individual soul who has been described as 'Neither born nor dies' cannot be spoken of as a 'creature (*jantu*)' which means the created. It cannot be held that the subsequent contexts "Who other than myself is fit to know that God who is free from both pleasure and sorrow" (I. ii. 21b.) and "How He is, this who can know" (I. ii. 25b.), which describe the difficulty of knowing, cannot be compatible with the individual soul who always is known as 'I' and as one who possesses agency and enjoyerness etc... because, though he is known by all the world as one who possesses agency etc.,...he could be such as to be difficult to be known as one who is of the nature of Brahman that is to be attained by the Freed, (we reply) No. Because the word '*jantu* being a synonym for sentient (*cetana*) according to the Lexicon (of Amara Simha)–"*prāṇī tu cetano janmī jantu-janya śarīraṇaḥ*"–can signify the individual soul, and the pronominal '*asya*' can be taken to refer to the individual soul, spoken of in the previous context and so should not be taken to mean the body known through perception and other (sources of knowledge). And since as stated in the (passages) "This Self is in my inner heart, smaller than corn, barley or mustard or millet or their kernal, this self (is) in my inner heart greater than the earth, greater than the sky, greater than Heaven, greater than these worlds" (*Ch. U.* III. 14. 3), the extreme subtlity and vastness, are qualities of the Supreme Self, there can be no doubt that what is described in this mantra "Subtler than the subtle..." is the *Supreme* Self.

If it be asked since in the *Śrī Bhāṣya* under the Sūtra "Not the individual soul because of incompatibility" (I. i, 17), the state of being intelligent mentioned in the mantra "With Brahman the intelligent" (Tait. U) is said to be the unique characteristic of Brahman, the mantra the "intelligent is neither born nor dies" may be construed as referring to the Supreme Self. Whilst it is so, there is no resort to the difficulty in explaining the question and answer "Different from dharma" (I. ii. 14) as referring to two attainables, and the mantra "neither born nor dies" as referring to the nature of the attainable individual soul and the present context "subtler than the subtle" as dealing with the Supreme Self; we reply No. Because it is necessary, to reject the primary meaning (*mukhyārtha*) of the word 'Intelligent', as otherwise the negativation of 'killing' etc., would be irrelevant, therefore the mantras the "intelligent neither is born nor dies..." and "If the killer thinks to kill..." on the one hand and the mantra in this context namely 'subtler than the subtle...' on the other hand, cannot refer to the same topic.

The rest will be clarified later on.

tam : such a Supreme Self

akratuḥ : Actionless, remaining without performing any Kāmya action, action done for getting any result.

dhātuḥ : of the Supreme Self who supports

prasādāt : due to the Grace

ātmanaḥ mahimānam : One that brings about greatness to the soul; that is the self who is the cause of manifesting the qualities such as omniscience etc., of the individual soul – that is the Supreme Self.

yadā paśyati : When one sees

vītaśoka : bereft of sorrow. Then one becomes bereft of sorrow.

In the *Dyubhvādyadhikaraṇa* (*Śrī Bhāṣya* I, iii. 1) introducing the portion of the mantra "When one sees the Lord

distinct and pleased" (*Śvet.* U. iv. 7), the *Bhāṣyakāra* (Śrī Rāmanuja) makes the following comment: "When this (self) sees the Lord of all, as distinct from himself and pleased and also (sees) the Lord's greatness of the form of control over all existence, then he becomes bereft of sorrow". Following that the meaning here may also be "He who sees also the Supreme Self's greatness of the form of control over all existence, becomes bereft of sorrow."

Or else the construction may be: (he) becomes bereft of sorrow due to the Grace of the Supporter, since it may be seen there is the Smṛti–passage of. "*Acyuta* (He who falls not nor permits others falling) is pleased with him, when He is pleased there is banishment of sorrow".

When the reading (of the Upaniṣad text) is as follows: *akratum paśyati dhātuḥ prasādāt mahīmānam īśam: akratum* means void of superiority and inferiority due to action

dhātuh: of the Lord.

I. ii. 21.

Death shows that the truth of the Supreme Self on account of Its being fully transcendent is difficult of being grasped by one who is lacking the Grace of the Lord whic is described (in the previous mantra) as the Grace of the Supporter:

āsino dūram vrajati śayāno yāti sarvataḥ |
kastam madāmadam devam madanyo jñātum arhati. || 21 ||

Sitting he goes afar, lying down he moves everywhere. Who except me can know Him the God free from pleasure and unpleasure.

COMMENTARY:

āsino dūram...: Sitting...What is meant here is functions such as sitting and going afar which ordinarily to be appear contradictory elsewhere, can be present in Him through the individual souls whose Self He is.[1]

1. cf. Īśa. U. 4 and 5.

kas tam : *Who* Him who remains between (i.e. free from) the pairs of opposite qualities such as pleasure and unpleasure, who can know except a person like me who is favoured with the Grace of the Supreme Self. This is the meaning.

I. ii. 22.

aśarīram śarīreṣvanavastheṣvavasthitam |
mahāntam vibhum ātmānam matvā dhīro na śocati. || 22 ||

Contemplating upon the Self, bodiless but always established in transitory bodies, possessing vast powers, the brave (intelligent) one does not grieve.

COMMENTARY :

aśarīram : Without a body brought about by actions,
anavastheṣu : transitory
avasthitam : being eternally established

mahāntam vibhum : possessing vast powers. Meditating upon the Self (as described above) the intelligent (man) does not grieve.

I. ii. 23.

Death shows the means of attaining that (Supreme) Self;

nāyamātmā pravacanena labhyo
namedhayā na bahunā śrutena |
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūm svām. || 23 ||

This Self is attainable neither by thinking nor by meditation nor by good deal of hearing. Whom He chooses by that very person is He attainable. To him this Self reveals His form.[1]

COMMENTARY :

pravacanena... : Since here it is only reasonable to render the word *pravacana* as *manana*, thinking, and since there is no likelihood of *pravacana* which means teaching being considered as the cause (of attainment) and since this is explained

1. *Ch. U.* VI. 12.2 ; *Mund. U.* II 2,2.

by Vyāsārya (author of the Śrutaprakāśikā) in this manner alone, *pravacana* means thinking.

eṣaḥ : The Supreme Self

yam : which practiser

vṛṇute : chooses

tena labhyaḥ : By the person sought by Him, is attainable. The state of being sought after by Him (the Lord), can only be in respect of a person who is His Beloved. To be His Beloved can happen only to one who loves Him (alone). Therefore the Love of God on the part of the practiser creates love of him on the part of God and thus it becomes the cause of the attainment of Him. This is the meaning.

tasya eṣaḥ : To him, to that practiser, the Supreme Self

tanūm : svarūpam, His nature (form)[1]

vivṛuṇ te : reveals. The meaning is (He) gives Himself. The same is the meaning when the reading is *vṛṇute.*

I. ii 24.

Now Death teaches certain functions (dharmas) as subsidiaries to meditation that leads to the attainment of the Supreme Self:

nāvirato duścaritān nāśanto nāsamāhitaḥ |
nāśāntamānaso vāpi prajñānenainam āpnuyāt. || 24 ||

No one who has not abstained from bad deeds, attains This through knowledge, nor he who is not free (from desire, anger and others) nor one who is not self recollected, nor one who has not controlled his mind.

COMMENTARY :

duścaritāt aviratah : One who has not withdrawn from seducing other's wives and stealing other's properties

1. Tanūm Svām : Svarūpam ; cf. RV. V. 72.4. Some writers like Ānand K. Coomaraswami and Dr. S. K. Maitra write "It hardly appears that any doctrine of "Grace" is necessarily involved." But it appears to the writer here that it is inescapable.

aśāntaḥ : one whose passions of desire and anger have not subsided,

asamāhitaḥ : one whose mind is not attentive due to distractions by manifold activities

aśāntamānasaḥ : one whose mind is not restrained

enam : The Supreme Self

prajñānena ; through knowledge

nāpnuyāt : will not attain. This is the meaning.

It is quite proper to enjoin abstention from evil deeds, and others as the subsidiaries of the meditation, though all these are *puruṣārtha* (i. e. there are already injunctions prescribing abstention from all these things, the transgression of which will result in sinfulness); just as there is prohibition (negative injunction) "One should not speak falsehood" which, though a *puruṣārtha*, is again prescribed in the context of the Darśapūrṇamāsa-sacrifices as a subsidiary to them.

Now therefore if one, transgressing this negative injunction, which is a *puruṣārtha* (that which when transgressed result in sinfulness to that person), wants to perform correctly the meditation on the Supreme Self, then to that one, the meditation will not bear fruit, since this subsidiary is not acted upon. This is the meaning.

I. ii. 25.

yasya brahma ca kṣatram ca ubhe bhāvata odanaḥ |
mṛtyur yasyopasecanam ka itthā veda yatra saḥ. || 25 ||

To Whom the brāhmaṇa and kṣatriya both become food, to Whom Death is curry spice, this, (Person) who knows as to *how* He is?

COMMENTARY :

brahma ca kṣatramca : means the whole world of the form of movables and immovables through secondary significance, the primary meaning being the two castes brāhmaṇa and kṣatriya

yasya odano bhavati : means by whom it is destroyable

yasya mṛtyur upasecanam : for whom Death is helper in eating of others while he (Death) himself is eaten

saḥ : He, the Suprems Self, that destroys all the movables and the immovables,

kaḥ...yatra : in which manner He is, that is how He is, that manner who knows

ittham : (so as to be able to express it) it is this. This is the meaning

If it be asked what is there to necessitate taking the words '*brahma*' and '*kṣatra*' to mean the entire world consisting of the moving and unmoving we shall explain :—

When it is said that brāhmaṇa and kṣatriya are food, it is necessary that the word '*odana*' (food) should through its secondary significance mean enjoyableness or destructibility, since the castes, brāhmana and kṣatriya, cannot be literally food to any body. There is not indeed any individual self or Supreme Self who is the eater of only the brāhmaṇas and kṣatriyas or destroyer of them alone.

If it be objected that this can be an injunction prescribing the destruction of brāhmaṇas and kṣatriyas for the sake of meditation, though He is the destroyer of all, just as in the passage "He is Lord of all these worlds which are beyond Heaven" *Antarāditya vidyā* " (*Ch.* Up. II.) only overlordship in respect of a particular world is being taught for the sake of meditation though the Supreme Self is the Lord of all the worlds. Not so, because, like that, this is not a context of meditation. Therefore it is proper that the mention of the brāhmaṇa and kṣatriya should refer by secondary meaning to the moving and the unmoving. This is said bythe author of the *Vedānta Sūtras* "The eater, because of the mention of moving and unmoving" (I. ii. 9).

If it be asked, even so, how is it that the word 'Food' is taken to signify secondarily destructibility, (since) even the attribution of secondary significance to a word must be based upon a particular quality and not on a general one? Indeed in the

sentence "This pupil is fire" by the word 'fire' the substance-ness is not denoted unlike the golden colour and other qualities (which are recalled to mind). For this reason in the Adhvaryu's command (*praisa*) (*P.M.S.* III. 6) "Let the Hotṛ's cup come forward, also the Brahman's cup, the Udgātṛ's cup, the Yajamāna's cup", where the word '*udgātrinām*', because of the plural, is to be taken as referring to many, it is so accepted (in the Pūrva Mīmāmsā) through the secondary significance as referring only the group (of four) of Udgātṛ priests, and not as referring to the common characteristic of ṛtviks who are sixteen. Similarly, here also, though[1] *Brahma* and *Kṣatra* cannot be what are primarily signified by 'food', yet it is only reasonable to take them through secondary significance as things edible or enjoyable and not as destructible, which is a remote meaning, and which will make the sentence refer to the Supreme Self, the destroyer of the mobile and immoble creatures.

We reply,[2] even if the quality of destructibillity is a general one (*sādharaṇākārah*), even then, it is only reasonable to accept it as being referred to through secondary significance, since it accords with the remainder of the passage "For whom Death is curry–spice".

If it be asked, since the word 'food' precedes 'curry-spice', according to the primary significance of that word (*odana*), the particular[3] characteristic of being enjoyable alone must be accepted as indicated by it through secondary significance and the latter term 'curry-spice' may be taken as meaning "that which does not obstruct". Therefore "He who enjoys brāhmaṇas and kṣatriyas and to whom Death is no obstructor (in this enjoyment)" is that which is dealt with in this mantra. And the enjoyer can only be the individual soul; therefore let it be the subject-matter of this mantra.

1. All editions other than the Poona ed. omit the two lines at this point, without which the whole thing reads as a puzzle.

2. *yadyapi* is only found in the Poona ed. other editions have omitted it.

3. It should be *asādhāraṇa* in the text but in all the editions it is found as *sādhāraṇa* which is obviously a mistake. cf. earlier sentence.

The reply is: (If so) there will result the total rejection of the relation that is indicated between Death who is spoken of metaphorically as 'curry-spice' and brāhmaṇa and kṣatriya, who are metaphorically spoken of as 'food', as between curd and rice. If it be said that (it means) 'to Whom brāhmaṇas and kṣatriyas are enjoyable and to Whom Death is no obstructor' then indeed no relationship between Death on the one hand and the brāhmaṇas and kṣatriyas on the other hand, could be discerned. Therefore though the word 'curry-spice' is relatively a subsequent term in relation to the word 'food' (in this passage), it must be taken to mean only the particular thing with helps eating other things whilst it is also eaten up (along with them) rejecting the general meaning (of being not an obstuctor). Consequently, according to the word 'curry-spice', occuring later in the same sentence the word 'food' also should signify in a secondary sense destructibility alone. It is decided in the *Attradhikaraṇa* (I. ii. 2) that it is only correct to accept a sense that is indicated by another word occuring in the same sentence in preference to what is particularly indicated by the consideration of the word in question alone, because there is economy of intellectual activity (*buddhilāghavam*) and because it harmonizes the other parts of the passage (in question). Enough of this discussion that sprouts like tender leaves on a branch (*alam pallavitena*).

This concludes the Second Valli

of the First Adhyāya

of the Kaṭhopaniṣad.

THIRD VALLI.

I. iii. 1.[1]

ṛtam pibantau sukṛtasya loke
guhām praviṣṭau parame parārdhye |
chāyātapau [2]*brahmavido vadanti*
pañcāgnayo ye ca triṇāciketāḥ. || 1 ||

Knowers of Brahman who have five-fires, and who have studied the three anuvākas (beginning with *ayam vā va yaḥ pavate*) speak of shade and sunshine, which drink Ṛta and which have entered the cave in the most supreme excellent place in the world of good deeds.

COMMENTARY :

If the Brahman is difficult of knowing as was stated in the last mantra (I. ii. 25. d.) " Who knows this as it is ? ", one cannot understand where and how He is and so we cannot meditate on Hin. To Naciketas who thought thus, (Death) shows by two mantras that since the meditator and the meditated upon have entered the same cave (of the heart) and so the Supreme Self can be easily meditated upon, we can therefore meditate on Him.

ṛtam pibantau: ṛta : the inevitable result of action which is spoken of as truth (*satya*), *pibantau* : enjoying

sukṛtasya loke : existing in this very world which is attainable through good deeds

parame : in the most supreme ether

parārdhe : means the ultimate number ; fit for it is *parārdhyam*. That means the excellent, existing in such a heart-ether (*hṛdayākāśa*)

chāyātapau : indicate through secondary significance the ignorant and the intelligent. The idea in mentioning the individual soul as ignorant is this. There may be a doubt

1. cf. *RV*. X. 177. 1-2.
2. cf. K. U. VI. 5.

that if the meditator and the meditated upon dwell in the same cave and they are (as indeed they are) attainer and attainable, the attainable cannot be said to be existing in the body which is metaphorically spoken of as a chariot helping attainment of That (attainble Brahman), as the thing that is approached with the help of the chariot cannot indeed be in the chariot itself. This doubt need not be. Though the attainable Supreme Self is there (within the body-chariot), since on accunt of being enshrouded in the ignorance of the form of action, due to the will of the Supreme Self, as stated in the *Vedānta Sūtra* (III. ii. 4) " Hidden on account of the Will of the Transcendent ", the attainment of the form of the experience of Him is lacking. Therefore there is no incongruity in saying that the individual soul and the Supreme Self, attainer and the attainable, dwell in the same cave, which is within the body, denoted by the metaphor 'chariot'.

pañcāgnayaḥ : Those whose mind is purified through service (worship) of the five fires

triṇāciketāḥ : This has been already explained.

brahmavido vadanti : Such knowers of Brahman speak of, is the meaning. Since merely those who have worshipped (served) the five fires and mastered the three Naciketa-*anuvākas*, have no ability to describe such a transcendent Self, these (*pancāgni* and *triṇāciketa*) are qualifications going with the knowers of Brahman.

That this mantra refers to the two, the individual soul and transcendent Self, is said in the *Vedānta Sūtra* " Those two that have entered the cave are souls " (I. ii. 11). If it be asked [1](i) since there cannot happen the state of being an enjoyer of action mentioned in this mantra, that is. drinking Ṛta, by the Supreme Self who is free from (any) enjoyment of results of actions, (ii) since existence in a world attainable through good deeds and delimitation by a cave, are impossible for the

1. A. K. Coomaraswami holds that these 'two' refers to Mitra and Varuṇa "Mitra is the day, Varuṇa the night " (P. B. XXV 19-10), *apara* and *Para Brahman*, the immanent and Transcendent selves; God and Godhead,

transcendent Brahman which is omnipresent, (iii) since the descriptions (in this mantra) as shade and sunshine (*chāyā* and *ātapa*) that is non-luminous and luminous, are not consistent if referred to the individual soul and the Supreme Self; (iv) since if the reference is to the intellect (*buddhi*) and *jīva* (*the individual soul*), all these (different views) will harmonize, and (v) since indeed the use of the word *pibantau* with reference to the organs of enjoyment of fruits of actions can be explained by taking it as an agent through secondary significance, it is only proper to hold that this mantra refers to *buddhi* (intellect) and the *jīva* (individual soul) :—

We reply :—There is no room for the doubt raised by you since in the *sūtra* (I. ii. 11) "Both entered the cave," the same question has been raised and answered in the following manner : "When there is (dual) number mentioned and one of them determined and the second requires determination, it is only reasonable to decide it as belonging to the same genus (*jāti*) (as the former), since there is parsimony of thought, when the genus already known is adopted and the particular alone is to be determined. If, on the other hand, it is said to be a thing of a different genus there is heaviness (*gauravam*) of thought, due to requiring two ideas, one of the genus and the other of the particular. Even in common usage in the statements such as "The second to cow is to be sought", it is seen to be similar. Consequently the second to the individual soul who is definitely known through its characteristic of drinking Ṛta, is to be determined to be the Supreme Self alone who belongs to the same genus as the individual soul, being conscient.

Since (i) the Supreme Self being the causal agent can be spoken of as one of the two who drink, since (ii) the inner organ (*buddhi*) is neither an independent agent nor a causal one, the word '*pibantau*' (the two who drink) can in no way include it; since (iii) it is possible that the omnipresent Brahman does exist even in the world that is attained through good deeds, since (iv) the entering into the Cave also

happened to (the Brahman) who in this very context is mentioned as having entered into the Cave "*Guhāhitam gahvareṣṭham*" *K.* U. (I. ii. 12b), and since (v) the word "*chāyātapa*" can indicate the a-little-knower and the All-knower, this mantra refers only to the individual soul and the Supreme Self.

Further the doubt that "because according to *Paiṅgi-rahasya Brāhmaṇa* (beginning with) the passage" 'Of these two the one eats the sweet Pippa (*Muṇd.* U. III. i.) refers to the *sattva*, the mantra *Dvā' suparṇā*: the two birds (*Muṇd.* U. III. 1) refers to the intellect and soul (and) because in the *adhikaraṇa* containing the *Sūtra* (*V. S.* III. iii. 34) "This much for the sake of meditation", this mantra is said to bear the same meaning as the mantra "The two birds", this mantra has also to refer to the intellect and soul, is cleared by the author of the *Vedānta Sūtras* himself by the *Sūtra* (I. ii 11) "The two that have entered the Cave are souls". Besides the entering into the Cave on the part of the individual souls, is stated to be due to the instrumentality or conditioning by intellect. Its co-mention as entering the Cave with the intellect which itself has entered into the Cave is not valid. Though in respect of gold that has become heavier due to its being taken along with its base (*upasthambhaka*), the statement "gold is heavier" is reasonable, yet such statements as "The gold and the base are heavier", are not made. For this reason according to the opponent's view the explanation given to this mantra in consonance with the *Sūtra* (*Guhām praviṣṭhau* .) (I. 2. 11) is not reasonable For, though according to the scriptural aassage " With the form of *Jiva* (soul) entering into" (Ch. U. VI. 3. 2), the Supreme Self enters with the form of the soul (*jīva*), yet, it does not enter (in His own nature), as Supreme Self. The mention of the Supreme Self and individual soul as the two that have entered the Cave cannot be correct. Indeed though one can say that Brahman is a *samsārin* (*i.e.* one who is caught up in the chain of births and deaths), meaning by that that the Brahman is caught up in *samsāra* in his form as *jiva*, still one cannot say

that the *two*, individual soul and Brahman, undergo *samsāra*. With regard to the two views accepted in accordance with the scriptural statements (i) "(It) makes through its manifestation (*ābhāsa*) the particular soul and the God" and itself becomes Māyā and avidyā' (*Nṛsimha pūrvatapanīya* Up. 9) and (ii) "Conditioned by the effect is this *jīva*, conditioned by the cause is God", that either avidyā or the inner organ (*antaḥkaraṇa*) is adjunct (*upādhi*) of the jīva, it is not correct (to hold) that avidyā and the *antaḥkaraṇa* (inner organ) are the reflection-containing reflexive adjuncts (*pratibimba-upādhitva*). Because it is not correct to hold that the individual soul is either the reflexion in avidyā or in the inner organ, since the consciousness (*caitanya*) which is non-perceptual (*acakṣuṣā*) cannot be reflected. And reflection means that which is grasped by one through the rays of light in the eyes deflected on account of obstruction by a transparent substance. Therefore only two views remain; that the *jīva* (individual soul) is that which is delimited by avidyā or by *antaḥkaraṇa*.[1]

Neither the scripture which describes the unconditioned Supreme Self as entering the Cave nor the *Antaryāmi Brāhmaṇa* is in accord with regard to these (two views) since (the soul) in the heart cave is (indeed) delimited by *avidyā* or *antaḥkarāṇa* (inner organ). Enough of this discussion. To proceed with the Commentary.

I. iii. 2.

yaḥ setur ījānānām akṣaram brahma yat param |
abhayam titīrṣatām pāram Nāciketam śakemahi || 2 ||

1. A. K. Coommaraswami writes: *Sukṛtasya loke* means 'righteous world,......The Empyrean Brahma-world is more truly 'non-made' (*akṛta* uncreated) than well-made (*Sukṛta*), unless we understand by 'well made' 'Self made' (*Svakṛta*) in accordance with *Tai. Up.* II. 7. He contends that Sankara's interpretation and incidentally Rangaramanuja's as *Karma phala* are impossible in this context with the *paramaparārdha*...." The Parama Vyoman; cf. RV. X. 129, 7 cf. RV. VII. 164, 10 and Praśna Up. I. 11.

Which is the bridge of sacrificers, which changeless is the supreme Brahman, the fearless shore for those who intend crossing (the samsāric ocean) which is to be attained by Nāciketas (fire), that let us be able to meditate upon.

COMMENTARY:

yaḥ setuḥ:[1] which is our bridge, that is the supporter that is the granter of fruits of sacrifice (*karma*)

ijānānām: Of those that have performed sacrifices; (this is) a form with the suffix *kānac* (*Pāṇini* III. 2. 106)

akṣaram Brahma yat param: changeless supreme Brahman

abhayam titirṣatām pāram: to those who intend to cross the samsāric ocean the shore, firm and fearless.

Nāciketam śakemahi: The meaning is that we are able to meditate upon that which is attainable through Nāciketa-fire. *śakemahi*: this is a case of first conjugation, *śap*, according to Vedic exceptional rules (*vyatyaya*).

This part of the Mantra has been explained by the Śrī Bhāṣyakāra (Śrī Rāmānuja) in this very manner.

Therefore one need not be afraid that it is difficult to meditate upon.

I. iii. 3.

The following (mantra) beginning with "Know the Self as the occupant of the chariot" teaches the nature of the attainer, with a view to instruct the requirements for the attainment of the supreme abode of Viṣṇu, which is the farther end (terminus) of the road of samsāra.

ātmānaṁ rathinaṁ viddhi śarīraṁ ratham eva tu |
buddhiṁ tu sārathiṁ viddhi manaḥ pragraham eva ca || 3 ||

1. cf. Ch. U. VII 4, 4 Ya ātmā sa setuh; Br. U. IV, 4, 22; Mun. U. II, 2, 5; RV. X. 6& 16.

Know the self as the occupant of the chariot, the body as the chariot itself, know the intellect (*buddhi*) to be the charioteer and the mind (*manas*) as the reins.

COMMENTARY:

ātmānam rathinam: Him who presides over the body know as the occupant of the chariot

śarīram......: Know this body itself is the chariot

buddhim: Since the activities of the body are dependent upon or due to determination called *buddhi* (intellect), the nature of being a charioteer (is attributed) to it. This is the idea.

pragrahaḥ: rein (or bridle, *raśanā*)

I. iii. 4.

indriyāṇi hayān āhur viṣayāṁs teṣu gocarān |
ātmendriyamanoyuktam bhoktety āhur manīṣiṇaḥ || 4 ||

(The intelligent) speak of the senses as the horses, their objects as their fields: (and they) speak of the soul along with its body, senses and the mind, as the enjoyer (*bhoktā*).

COMMENTARY:

indriyāṇi hayān āhuḥ: the intelligent speak of the senses as the horses;[1] the meaning is clear.

viṣayān teṣu gocarān: *teṣu*: in respect of the senses which are expressed by the metaphor of horses. *gocarān*: as the paths (roads): know the sense-objects of the sound etc. to be these. This is the meaning.

Now (Death) shows as a quite well-known fact that in the absence of its body, senses, mind and intellect which are metaphorically referred to as chariot, charioteer, horses and reins, there is no agency on the part of the inactive self who is

1. *Bh. Gīta*. III. 6.

metaphorically spoken of as the rider in the chariot in respect of actions, both mundane and scriptural, of the form of movement.

ātmendriya... : The word (*ātman*) refers to the body. The word *manas* refers through secondary significance also to the intellect, which is its effect, since in the previous mantra *buddhi* is mentioned as the charioteer.

bhoktā : One who is the agent as well as enjoyer (of experiences). The idea is that the pure self has neither agency nor enjoyment.

I. iii. 5 and 6.

Now He (Death) speaks of the purpose of the metaphor of chariot etc. in respect of the body etc. in the following two mantras.

yas tv avijñānvān bhavaty ayuktena manasā sadā |
tasyendriyāṇy avaśyāni duṣṭāśvā iva sāratheḥ || 5 ||

yas tu vijñānavān bhavati yuktena manasā sadā |
tasyendriyāṇi vaśyāni sadaśvā iva sāratheḥ. || 6 ||

For him, who always remains ignorant with his mind unconcentrated, his senses become uncontrollable just as wild[1] horses for the charioteer; but for him who becomes intelligent always with his mind concentrated, his senses become controllable, just as trained horses for the charioteer, (are controllable).

COMMENTARY :

In this world indeed to one who has got a good charioteer and reins, the horses become obedient. In the same manner only when the intellect and mind, metaphorically spoken of as charioteer and bridle are good (trained and disciplined), the senses, metaphorically spoken of as horses, become obedient and not otherwise.

1. Vicious : Krishna Prem.

I. iii. 7 and 8.

With the following two mantras (Death) reveals the effects of subjugating or non-subjugating the senses mentioned as horses.

yas tv avijñāvān bhavaty
amanaskaḥ sadāśuciḥ |
na sa tat padam āpnoti
sa samsāram cādhigacchati || 7 ||

yas tu vijñānavān bhavati
samanaskaḥ sadā śuciḥ |
sa tu tat padam āpnoti
yasmād bhūyo na jāyate || 8 ||

He who remains ignorant, always absent-minded and impure, he does not attain that abode but gets more entangled in *samsāra*. But he who becomes intelligent and vigilant (in mind) and pure attains that abode, as he is not born again.

COMMENTARY:

amanaskaḥ : he whose mind is unsubjugated etc.

aśuciḥ : impure for the same reason because of his constant inclination towards thinking evil This is the meaning.

samsāram ca adhigacchati : the meaning is that not only is there the failure to attain the desired abode but on the contrary it leads to the same dense jungle of *samsāra.*

I. iii. 9.

He (Death) concludes answering the question (viz. Which is that abode?)

vijñānasārathir yas tu
manaḥpragrahavān naraḥ |
so'dhvanaḥ pāram āpnoti
tad viṣṇoḥ paramam padam || 9 ||

But that man who has his intellect as charioteer and mind as bridle, he attains the supreme abode of Viṣṇu, which is the goal of the path.

COMMENTARY :

vijñāna... : The meaning is that he who has a trained intellect and mind attains the nature of the Supreme Self which is the end of the path of *samsāra*.

Now those among body and others, metaphorically spoken of as chariot and others for the sake of controlling, as to which are relatively more important than others in respect of controlling, are being mentioned in the following two mantras.

I. iii. 10 and 11.

indriyebhyaḥ parā hy arthā
arthebhyaś ca param manaḥ |
manasas tu parā buddhir
buddher ātmā mahān paraḥ || 10 ||
mahataḥ param avyaktam
avyaktāt puruṣaḥ paraḥ |
puraṣān na param kincit
sā kāṣṭhā sā parā gatiḥ || 11 ||

The objects are more important than the organs, and more important indeed than the objects is the mind (*manas*), and more important than the mind is the *buddhi* (intellect), and more important than the *buddhi* is the Great soul.

More important than the Great (soul) is the unmanifest (body), more important than the unmanifest is the *puruṣa* (person). More important than the *puruṣa* there is nothing. It is the ultimate (means for the means). It is the final goal.

COMMENTARY :

The meaning of these two mantras has been stated by Bhagavān Rāmānuja in his *Bhāṣya* under the *Anumānikādhikaraṇa* (I. iv. 1). The text of the *Śrī Bhāṣya* is as follows :—

" It thereupon proceeds to declare which of the different things[1] enumerated and compared to a chariot, and so on, occupy a superior position to the others in so far, namely, as

1. Thibaut's translation of the passage is given here. Thibaut has stated here ' beings ', it should be ' things '.

they are that which require to be controlled - more important than the senses are the objects', and so on. More important[1] than the senses - compared to the horses, - are the objects - compared to roads - because even a man who generally controls his senses finds it difficult to master them in presence of their objects; more important than the objects is the mind-compared to the reins because when the mind inclines towards the objects even the non-proximity to the latter does not make much difference; more important than the mind (*manas*) is the intellect (*buddhi*) compared to the charioteer - because in the absence of decision (which is the characteristic quality of *buddhi*) the mind also has little power; more important than the intellect again is the (individual) self, for that self is the agent whom the intellect serves. And as all this is subject to the wishes of the self, the text characterises it as the Great (self). Superior to the self again is the body, compared to the chariot, for all activity whereby the individual self strives to bring about what is of advantage to itself depends on the body. And more important finally than the body is the highest Person, the inner Ruler and Self of all, the term and goal of the journey of the individual soul, for the activities of all the beings enumerated depend on the wishes of that highest Self. As the universal inner Ruler of that self brings about the meditation of the Devotee also; for the Sūtra (II. iii. 41) expressly declares that the activity of the individual soul depends on the Supreme Person. He [2]alone is the Ultimate means for accomplishing the meditation upon that which is to be made amenable (*vaśikarya*) and that which is to be attained ultimately; hence the text says "More important than the Person there is nothing - It is the Ultimate means. It is the final goal".[3]

1. Wherever, in Thibaut's translation, 'Higher' occurs 'More important' has been substituted as Rangarāmānuja renders *param* as more important,

2. This sentence has been modified in this translation, as Thibaut's is incorrect.

3. Our translation of the Katha. text is substituted in the place of Thibaut's.

Analogously scripture, in the *Antaryāmi Brāhmaṇa*, at first declares that the highest Self within witnesses and rules everything, and thereupon negatives the existence of and further ruling principle 'There is no other seer but He' &c. Similarly in the *Bhagavad Gītā*: "The abode, the agent, the various senses, the different and manifold functions, and fifth the Divinity (*i. e.* the highest Person)". (XVIII. 14)[1] The Divinity meant here is the Highest Person (*puruṣa*) alone, because of the Gītā-statement "I dwell within the heart of all; memory, perception, apoha (absence of consciousness)"... (XV 15)[2]; and making Him amenable means complete surrender to Him, as stated in "The Lord dwells in the heart of all creatures, as if mounted on a machine (body), causing them to turn round and round by His Māyā. Surrender unto Him alone with all your being, Arjuna..." (*Bh. G.* XVIII. 61-2)[3].

I. iii. 12.

eṣa sarveṣu bhūteṣu gūḍho'tmā na prākāśate |
dṛśyate tv agryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ || 12 ||

This person residing in all beings as their Self does not shine being hidden (by His Māyā), but (He) is perceived by those subtle seeing seers with their intellects one-pointed and subtle.

COMMENTARY:

gūḍhaḥ : hidden; because of being hidden by the māyā of triple qualities.

na prakāśate : does not shine; (as he is) to those who have not controlled both their inner and outer sense-organs.

agryayā : being one-pointed, that is having no outer or inner activities.

sūkṣmadarśibhiḥ : by those experienced in perceiving intuitively.

dṛṣyate : is seen; this is the meaning.

1. Bh. G. translation is ours. And the sentence is modified by us.
2. Bh. G. translation is ours. And the sentence is modified by us.
3. Bh. G. trans. is modified to suit Sri Rāmānuja's meaning.

I. iii. 13.

yacched vāṅ manasī prājñas tad yacchej jñāna ātmani |
jñānam ātmani mahati niyacchet tad yacchec chānta ātmani || 13 ||

The intelligent (man) must integrate his speech with mind, integrate the mind with the intellect in the soul, integrate the intellect with the soul that is great, (and) integrate the soul with the quiet self.

COMMENTARY:

Now He (Death) shows the manner of making one's inner and outer organs actionless, and manner of knowing the nature of the individual soul mentioned in the mantra (K. U. I. ii. 12) "through attaining the Yoga of one's inner self".

yacched: In respect of this mantra Śrī Rāmānuja has stated as follows: "The following describes the manner of controlling the senses, metaphorically described as horses and others *yacched vāṅmanasī*: (One) must integrate one's speech with one's mind, that is, place one's organs of speech etc., and the organs of sense in the mind. The objective case after the noun *vāk* is omitted according to the (*Pāninian*) rule *supām suluk* (VII. i. 39). The locative case in *manasi* is lengthened according to Vedic exception. *tad yacched jñana ātmani*: *tat*: that mind one should integrate with the intellect. *Jñāna*: here indicates intellect mentioned before. *jñāne ātmani*: these are two locatives which are not coördinate (*vyadhikarana*). The meaning is: with the intellect that is in the soul. *Jñānam ātmani mahati niyacchet*: (one) should integrate (one's) intellect with the soul that is great and agent. *Tad yacchet śānta ātmani*: That agent one should integrate with the Supreme Self, the indwelling Ruler of all. The neuter '*tat*' is according to Vedic exception. That abode belonging to Viṣṇu is to be attained by such an occupant of the chariot (the body). This is the meaning."

This (above passage in the *Śrī Bhāṣya*) has been explained by the author of the *Śrutaprakāśikā* (as follows): "Integration of speech with mind means making (speech)

indifferent towards activities that are contrary to the mind. Integration of mind with intellect means making mind act in accord with the decisions of the intellect. Intellect is of the form of decision that the objects are renounceable (*heya*). The integration of that intellect with the soul means impelling the intellect towards the soul with a view to perceive it as something that has to be sought after. Quiescent means the state of being always opposed to the six waves of desire. Integration of the soul that is great (*mahat*) with the quiescent self means the consciousness of its being subservient to that (Supreme) Self".

Since the word *ātman* is masculine, the word must be used as such, but it is used (as the *Bhāṣya* says) in the neuter according to Vedic exception.

If it be asked that the statement in the *Bhāṣya*—that the two locatives *jñāne ātmani* are not co-ordinate, (and that) the meaning is that (one) should integrate (the mind) with the intellect which is in the soul—is not correct, since the qualification 'which is in the soul' serves no purpose, there being no knowledge which is not in the soul. It cannot be stated that in case this much is said that one should integrate that with the intellect (that is, if in the mantra the word '*ātmani*' is omitted), there is a possibility of mistaking this *jñāna* for the nature of the soul (*ātma-svarūpa* or *dharmi-bhūta-jñāna*); therefore it is said (in the mantra) *jñāna ātmani*, intellect which is in the soul, because it (delusion) will get stronger by taking them *i. e. jñāne* and *ātmani* as co-ordinate words. Verily the word *ātmani* cannot exclude the acceptance mistakenly of *jñāna* to be the soul. Nor can it be said that the meaning of the *Bhāṣya* "which is in the soul" is that which is in the soul in the relation of cognition and cognized (*viṣaya-viṣayi-bhāva-sambandha*), that is *jñāna ātmani* means *jñāne* that has the soul as its object; since thus it serves the purpose of distinguishing this from the substantive consciousness there is no fault of purposelessness; because then the mantra-passage "*jñānam ātmani mahati niyacchet*" becomes superfluous, this meaning is already implicit. We reply: This

is what Rāmānuja means. In the statement "*tad yacched jñāne ātmani*" the locative '*ātmani*' has the meaning of the cognized (*viṣaya*). And that knowledge of the soul *i.e.*, with a soul as its object is of the form 'the soul is that which is to be sougnt after'. All others are to be renounced. And this means that this kuowledge which is of the form of decision that the objects are to be renounced, is clear from the *Śrutaprakāśikā*. The integration of the soul which is great, of such knowledge that is of the form of decision to seek after the soul and renounce all else that are other than that, means to direct the consciousness to turn towards the purpose of seeing the soul alone, which is the object to be sought after. This is also clear from the *Śrutaprakāśikā*. Since thus both the passages have their respective purposes, there is no room for doubting that they are superfluous as maintained by you (the objector).

I. iii. 14.

uttiṣṭhata jāgrata prāpya varān nibodhata |
kṣurasya dhārā niśitā duratyayā
durgaṃ pathas tat kavayo vadanti || 14 ||

Rise up! Be awake! Approach superiors (and) learn! The knife edge is sharp and difficult to walk on. The learned speak of this path as difficult to attain.

COMMENTARY:

Having thus instructed the manner of attracting (Him), He (Death) now calls the attention of the well-equipped persons (*adhikāri puruṣaḥ*) :—

uttiṣṭata: Rise Up: become inclined towards the knowledge of the Self

jāgrata: Be awake: bring about destruction of the sleep of ignorance

varān prāpya: approaching great teachers

nibodhata: learn the truth of the Self. Or else

varān prapya: obtaining boons from the Godhead who has been well-meditated upon, or from those that know the

boons, such as those mentioned in the passage "You will correctly understand the real nature of God"

nibodhata: learn the nature of the Self that is to be known. The intention is that one should not be indifferent (to the knowledge of the Self)

kavayaḥ : knowers

tat : the truth of the Self

durgam pathaḥ : as the difficult path

vadanti : speak of. For what reason? for the reason the truth of the Self is

kṣurasya dhārā : edge of a particular weapon

niśitā : sharp

duratyayā : difficult to walk upon.

What is meant here is that just as he who walks on a knife-edge has to lose his life if there is least inattention (on his part), even so, at the time of knowing the nature of the Self if there is committed the blunder of inattention there happens loss of one's self.

I. iii. 15.

aśabdam asparśam arūpam avyayam
tathārasan nityam agandhavac ca yat |
anādyanantam mahataḥ param dhruvam
nicāyya tan mṛtyumukhāt pramucyate || 15 ||

Having perceived that (Self) which is eternally soundless, touchless, colourless, imperishable and tasteless, odourless, and beginningless and endless, and higher than the great (soul), fixed, one gets released from the *mouth* of death.

COMMENTARY:

Now He (Death) concludes here (with this mantra). The word 'eternally' goes with every one of the adjectives, viz. soundless, etc. For the same reason of being soundless etc. It is imperishable like time (*kālavat*). It means having no diminution of parts

mahataḥ : the soul. With the word *mahataḥ* reference is made to the individual mentioned in the previous mantra (KU. I. iii. 13.) *ātmani mahati niyacchet*.

dhruvam : Fixed (immutable)

nicāyya : Having perceived, *i.e.* having contacted (God) through the meditation of the form similar to perception

mṛtyumukhāt : from the mouth of Death, means from the terrible *saṁsāra*.

I. iii. 16.

Nāciketam upākhyānam Mṛtyuproktaṁ sanātanam |
uktvā śrutvā ca medhāvī brahmaloke mahīyate || 16 ||

Having spoken or heard this eternal story (*vidyā*) of Naciketas told by Death, the intelligent is glorified in the world of Brahman.

COMMENTARY:

To conclude : *Nāciketam* : This *vidyā* (*upākhyānam*) received by Naciketas

Mṛtyproktam : taught by Death, that is, Death is only the teacher and not the author (of this *vidyā*). Therefore

sanātanam : eternal. The meaning is being of non-human origin, it is eternal because of uninterrupted transmission (of this instruction)

I. iii. 17.

ya idaṁ paramaṁ guhyaṁ śrāvayed brahmasaṁsadi |
prayataḥ śrāddhakāle vā tad ānantyāya kalpate
tad ānantyāya kalpate || 17 ||

If one who purified makes this extreme esoteric heard in an assembly of Brāhmanas or at the time of Śrāddha (then) that is capable of granting infinite fruits.

COMMENTARY :

brahmasaṁsadi : in the assembly of Brāhmanas.

This concludes the Third Valli of the First Adhyāya of the Kaṭhopaniṣad.

SECOND SECTION:
IV VALLI.
II. i. 1.

parāñci khāni vyatṛṇat svayambhūs
tasmāt parāñ paśyati nāntarātman |
kaścid dhīraḥ pratyagātmānam aikṣad
āvṛttacakṣur amṛtatvam icchan || 1 ||

The Self-born (independent lord) condemned the senses (to) extraversion: therefore they see (outward objects) and not the inner self: some intelligent man with his eyes turned inward seeking immortality sees the inward self.

COMMENTARY:

(Yama) seeing those that are indifferent to the nature of the Self in spite of the inspiring instruction 'Rise up and be awake...(I. iii 14.) expresses (his) grief (thus):

khāni: senses

parāñci: means *parāñ añcanti*: which are extraverted, that is, those which reveal outer objects but not the self.

Then he gives the reason (for their extravertness):

svayambhūḥ: Self-born: independent Lord

vyatṛṇat: tortured (condemned): from root *tṛ*: to torture (*himsa*). Or else the meaning is (the Lord) has created the sense-organs which reveal objects, since roots have more than one meaning.

tasmāt: therefore

parāñ: is the same as *parācaḥ* (objective plural). The meaning is they see or grasp the outward objects and not the inner self. Or else "*Parāñ*: becoming extraverted (they) see the objects alone" is the meaning.

If the reading is *parāñ paśyati*: the singular refers to the world (in general).

Death says that though the nature (*svabhāva*) of the world is like this, there is some extraordinary person who inclines towards the inner self like one who is swimming upstream in a river.

kaścit dhīraḥ etc: The meaning is someone sees the self that is inward (*pratyañcam ātmānam*). The *Parasmaipada* is Vedic usage. The same is the reason for the use of the Imperfect tense instead of the Present tense.

cakṣus: eye; refers to or stands for all the sense-organs. This (*āvṛttacakṣus* etc.) means one seeking after liberation with all his sense-organs withdrawn from their respective objects.

II. i 2.

parācaḥ kāmān anuyanti bālās
te mṛtyor yanti vitatasya pāśam |
atha dhīrā amṛtatvaṁ viditvā
dhruvaṁ adhruveṣv iha na prārthayante || 2 ||

The immature follow the outward objects of desire. They get into the noose of the omnipotent Death. But the intelligent knowing the immortality, the everlasting, seek not (for anything) among the transitory (objects) here.

COMMENTARY:

bālāḥ: those of small intelligence

parācaḥ kāmān: outward objects of desire alone

anuyanti: know[1]

te mṛtyor...: They get bound in the wide saṁsāra; or else the meaning is that they fall into the noose of mine (Death) whose authority is unquestioned everywhere

atha: the word '*atha*' (then) means taking up a different aspect of the present topic

dhīrāḥ: the intelligent

dhruvaṁ amṛtatvaṁ viditvā: knowing the everlasting immortality in the inner self alone

iha: here in this world of *saṁsāra*

1. *anuyanti* is rendered as *avagacchanti* by RR. But in no edition do we have the reading *anugacchanti*: follow, which is better than the commentator's reading.

adhruveṣu : among the transitory (objects)

na prārthayante : hanker after nothing. What is meant is one who has known the truth of the inner self has to abandon everything else. It must be noted here that since the I-ness (*ahaṁtva*) of all the individuals has reference to the Supreme Self and consequently the Supreme Self is denoted primarily by 'I' (*aham*) He (the Supreme Self) has the (quality of) Selfness (*pratyaktva*)

II. i. 3.

yena rūpaṁ rasaṁ gandhaṁ śabdān sparśāṁś ca maithunān |
etenaiva vijānāti kim atra pariśiṣyate | *etad vai tat* || 3 ||

With regard to this by which alone one perceives colours tastes, smells sounds and touch on account of contact between two what remains there? This verily is That.

COMMENTARY:

maithunān : the particular pleasures brought about by union

yena etenaiva vijānāti : the meaning is by which this means alone one knows completely (*i.e* without remainder). The idea is that the sense-organs which reveal colour and others are able to do their functions only when permitted by Him as in (the passage) "Him, the light of lights, the Gods adore" (*Bṛ. Up.* IV iv. 16.)

kim atra pariśiṣyate : The idea is what is there that is not revealed by Him

etad vai tat : This is That. The supreme abode which was already mentioned as that which is the attainable is This alone, that is, the nature of the Supreme Self which is described in this mantra.

II. i. 4.

svapnāntaṁ jāgaritāntaṁ ca ubhau yenānupaśyati |
mahāntaṁ vibhum ātmānam matvā dhīro na śocati || 4 ||

By which (one) perceives both the worlds of dream and waking consciousness, meditating on the Self, (Him), great and infinite, the intelligent (one) does not grieve.

COMMENTARY :

svapnāntam : (the state of dream) : the meaning is by which the Supreme Self having the form of the senses, mind and others, men (*lokāḥ*) perceive all the dream and waking worlds. Him has to be supplied before '*mahāntam*'–the great. This has been already explained (under *K.U.* I. ii. 22.

II. i. 5.

ya idam madhvadaṁ veda ātmānaṁ jīvamantikāt |
īśānam bhūtabhavyasya na tato vijugupsate |
etad vai tat || 5 ||

Him who knows this (individual soul) the eater of honey (results of actions) and the lord of the past and future near (it), one should not despise.[1] This is that.

COMMENTARY :

idam : this, the neuter usage is Vedic exception. (It has to be taken as *imam* : this[2]

madhvadam : the eater of the results of actions mentioned in the passage *ṛtam pibantau* (KU. I. iii. 1. a)

jīvam ātmānam : the individual soul as *jiva*

antikāt īśānam bhūtabhavyasya : and the Lord of all conscient and inconscient at all the three times, that resides near him (the *jiva*) as said in the passage "*guhām praviṣṭau*" (I. iii. 1. b)

yo veda : who knows

1. cf *Īśāvāsyopaniṣad* 6 d. which is repeated here. Veṅkaṭanātha has rendered it thus : tato na vijugupsate : brahmātmakatvenānudṛṣṭeṣu sarveṣu svātmavibhūtinyāyāt kutaścid api na vijugupsate kvacid api nindām na karotīty arthaḥ.

2. Reading given in Katha. text : Aurobindo (trans) is *imam*.

na tato vijugupsate : him even though a doer of bad actions one should not despise. The word *jugupsā* is stated to mean despise under the *Sūtra* (*Pāṇini* III. i. 50.) "which enjoins the employment of the suffix '*san*' after the three roots *gup*, *tij* and *kit*". The Ablative case *tataḥ* is in accordance with the *Vārtika* under II. iii. 88.

etad vai tat : the meaning is as explained before.

II. i. 6.

yaḥ pūrvaṁ tapaso jātam adbhyaḥ pūrvam ajāyata |
guhām praviśya tiṣṭhantaṁ yo bhūtebhir vyapaśyata |
etad vai tat || 6 ||

Who was born first from waters, that Brahman first born out of will (*tapas*) residing after entering into cave (of the heart) with the elements, Him who sees. This is indeed That.

COMMENTARY :

yaḥ : who

adbhyaḥ : from waters; as stated in Manu "First He created waters alone. In them he cast his seed. That became the golden egg brilliant like the Sun. Brahmā the grandfather of all the worlds himself, was born from It". This *adbhyaḥ* is in the Ablative case (*apādāna* : *Pāṇini* I. iv. 24.)

pūrvam : before individual creation (or particular creation, *vyaṣṭi*)

yaḥ ajāyata : who was born

tam : Him

tapasaḥ pūrvam jātam : first born out of sheer will alone as stated in the scriptural text (*Tait. Nārā.* 19.) "That divinity greater than all the worlds, Rudra, the chaser out of the diseases of *saṁsāra*, the unlimited omniscient (*maharṣi*) saw Brahmā, the first among the Gods, while being born before the creation of anything else."

guhām praviśya tiṣṭhantam : having entered the cave of the heart and established (himself) there

bhūtebhiḥ : with the elements, that is, having body, sense-organs and inner organs etc.—such a Brahman, the fourfaced.

vyapaśyata : He saw with the benediction "This must be the creator of the world".

etad vai tat : This indeed is That : (this) has already been explained.

IV. 7.

yā prāṇena sambhavaty Aditir devatāmayī |
guhām praviśya tiṣṭhantī yā bhūtebhir vyajāyata |
etad vai tat || 7 ||

Which *Aditi* (eater) remains with breath possessing many sense-organs (*devatāmayī*) remaining in the cave after entering into it : (and) which (Aditi) is born with elements. This indeed is that.

COMMENTARY :

This mantra has been commented upon by Śrī Rāmānuja under the *Vedānta Sūtra* (I. ii. 11.) "The two have entered the Cave". To quote the *Bhāṣya*: "*Aditi* means *jīva* (the etymology being) he who eats (*atti*) the fruits of actions. *Prāṇena sambhavati* : remains with the breath ; *devatāmayī* : having enjoyments dependent upon the sense-organs. *Guhām praviśya tiṣṭhanti* : residing in the hole in the lotus of the heart ; *bhūtebhiḥ vyajāyata* : having contact with elements earth etc., is born with the manifold form of gods and others."

etad vai tat : This indeed is that, that is, *tat* : That. This means that this is one which has That as its self. It may be noted that since in this very context in the passage (KU. I. i. 17.) "the word *devam* was explained as meaning that which has the Supreme Self as its self, since in the Gīta passage elucidating this scriptural passage (XIII. 2.) *kṣetrajña* etc. : know me also as the knower of the body" the word *mām* has been explained by Śrī Rāmānuja himself to mean *madātmakam* : that which has me as its self, and since just as the word indicating the inseparable quality is capable of denoting the substance, even so the word indicating a substance having

inseparable attributes also is well known as capable of denoting (signifying) its quality, therefore the explanation of the word '*tat*' (that) as meaning that which has that as its self is appropriate.

II. i. 8.

aranyor nihito jātavedā garbha iva subhṛto garbhiṇībhiḥ |[1]
dive diva īḍyo jāgṛvadbhir haviṣmadbhir manuṣyebhir
agniḥ | *etad vai tat* ‖ 8 ‖

Fire, called Jātavedas, is placed in the two *araṇis* adorable day by day by devoted men with oblations, kept carefully like fetus in the womb by pregnant women. This indeed is That.

COMMENTARY:

araṇyoḥ ..: Fire that is in the two *araṇis*

garbha iva...: Like the fetus carefully kept (protected) by pregnant woman, with food and drink. This goes with the preceding *nihita*; is placed.

dive dive: day by day

jagṛvadbhiḥ: by the wakeful that is not inattentive

haviṣmadbhiḥ: such as offer oblations like ghee etc.

īḍyaḥ: fit to be praised by such Ṛtviks

agniḥ: Fire, one who takes (praisers) to the forefront. This is to be construed as going with (placed in the *araṇis*).

etad vai: This nature of Agni indeed

tat: is that which has Brahman mentioned before as its Self.

II, i. 9.

yataś codeti sūryo'staṁ yatra ca gacchati |
taṁ devāḥ sarve arpitās tad u nātyeti kaścana |
etad vai tat ‖ 9 ‖

From which rises the Sun and where he sets; in Him all the gods are set. That nobody can transgress. This indeed is That.

1. cf. RV. III, 29. 2 a; SV. I, 7. 9; KBU. II, 4. 8

COMMENTARY:

yataḥ... : From which Brahman the Sun rises and in which he merges

tam devāḥ .. : The meaning is that all the gods are established in that Self.

tad u nātyeti kaścana : *tat* : That Brahman, the Self of all, nobody transgresses, since it is like (one's own) shadow that cannot be jumped over. This is the idea.

U ; *eva* : emphasise the point.

etad vai tat : this has been already explained.

II. i. 10.

yad eveha tad amutra yad amutra tad anv iha |
mṛtyoḥ sa mṛtyum āpnoti ya iha nāneva paśyati || 10 ||

This same indeed which is here is yonder. The same that is yonder is here. From death to death goes he who sees here as if there is any difference.

COMMENTARY:

If it be doubted that since it is not possible for the Supreme Self to be the Self of all for the self is that which is experienced as possessing 'I-ness' that is 'I', and that self is experienced as absent from other places (in such statements as "I am here alone",) how can such a self be the self of all things at all places and at all times? The reply is as follows:

yad eva : which truth of the Supreme Self

iha : here in this world is experienced as 'I' and therefore is the Self

tad eva : that very same

amutra : is the self of all those that exist in the other worlds. Consequently there is no difference in self. This is the meaning. To elucidate further : the question here can be considered in two ways : (i) whether the experience that I am here alone which has been stated as opposed to the Supreme Self being the self of all things at all places and times, is that of those who know the truth of the Supreme Self or (ii) that of

those who do not (know): Not the first (view), since there cannot be such an experience on their part as 'I am here alone'. On the other hand, their experience is of that Being as in all things as stated in the passage "I was the Manu and the Sun". Nor the second view, for the experience of the non-knowers of the truth being limited to them, the individual souls alone, their experiences having reference to their being absent at other places cannot contradict the Supreme Self being the self of all things, He being not grapsed by them.

mṛtyoḥ... : *iha* : In this supreme Self

nāneva : as if there is difference

yaḥ paśyati : who sees

saḥ : He

mṛtyum āpnoti : goes from *saṁsāra* to *saṁsāra*. This is the meaning.

II. i. 11.

manasaivedaṁ āptavyaṁ neha nānāsti kiṁcana |
mṛtyoḥ sa mṛtyuṁ gacchati ya iha nāneva paśyati || 11 ||

This is to be attained by the mind alone. There is no difference whatever here. From death to death he goes who sees here as if there is difference.

COMMENTARY:

If it be asked how is this truth of the Supreme Self that is the self of all, attainable by us, He (Death) replies:

idam : The nature of the Self

manasaiva : graspable by the purified mind alone. This is the meaning. The same thing already mentioned he repeats for the sake of emphasis. *ya iha* etc. : the meaning is clear.

II. i. 12.

aṅguṣṭhamātraḥ puruṣo madhya ātmani tiṣṭhati |
īśāno bhūtabhavyasya na tato vijugupsate | etad vai tat || 12 ||

The Person of the size of the thumb, the Lord of the past and the future, resides in the middle of the body. He therefore does not despise. This indeed is That.

COMMENTARY:

iśāno bhūtabhavyasya: the Lord of all the conscient and the inconscient existing at the three times

madhya ātmani: in the middle portion of the meditator's body

aṅguṣṭhamātraḥ tiṣṭhati: resides having the size of the thumb.

na tato vijugupsate; tataḥ: Therefore, for the same reason that He is the Lord of the past and the future, due to extreme kindness benevolence (*vātsalya*) *na vijugupṣate*; He takes all the defects that pertain to the body as enjoyable things.

Objection (1) If it be asked whether (it is not) the individual soul alone that is described in this mantra because he is described as having the size of the thumb in the Śruti texts such as "lord of the Breath, wanders about (bound) by his actions;" "having the size of the thumb and with brilliant form similar to the Sun" (*Śvet, Up.* V. 7, 8) and Smṛti texts (such as) "Death pulled out forcibly the man of the size of the thumb" (*MhB. Vana* 281. 16); it cannot be said that the Lordship over all the past and the future cannot go with him (the individual soul), since in accordance with the characteristic first mentioned the said overlordship mentioned at the end can be explained (to be) relatively (so); we reply Not (so) Because in the *Adhikarana* beginning with the Sūtra (Ve "*Śabdād eva pramitaḥ*—On account of the word (*Īśāna*) the measured" (I. 3. 24), raising the same objection (*pūrva* it has been established that since the measure 'thumb' delimitation by the heart can happen to the Supreme also, and since such a measure, is mentioned also in ction with the Supreme Self in the Taittirīya passage person is of the size of the thumb and resting on the t

(heart) (of that size)" (*Tait. Nārāyaṇīya* 53) and in the *Śvetāśvatāropaniṣad* "The person of the size of the thumb, the inner self, is always residing in the hearts of the people" (III. 13), and since the unlimited lordship over the past and the future is the unique characteristic of Brahman alone, this mantra refers only to the Supreme Self.

Objection (2) But what some here say is "The measure of the thumb is the characteristic of the individual soul alone; however, the first half of this mantra simply restates the (nature of the) individual soul, and the third quarter informs that he is himself the Supreme Self." This is not correct, since in that case the next Sūtra (I. iii. 25) "In relation (to the human heart since he resides) in the heart, this is so since human beings are qualified (for the meditation)" the purpose of which is to show that the measure of the thumb can apply to the Supreme, will become incongruous.

Objection (3) If it be asked "One may doubt that in this mantra there is no mention of *jīva* being the Brahman, since there is no reason to postulate the measure of the thumb to the individual soul who is known as having the measure of "the point of the awl (*ārāgra*), to clear which doubt this Sūtra has come into existence to prove its thumb-size", we reply that this explanation is a strained one.

Objection (4) If it be asked "Since on account of the lexicographical passage" "*Īśvaraś śarva Īśānaḥ* .." the word Īśāna is established as signifying a particular god, and since the author of the *Śrutaprakāśikā*, who has commented upon the *Śrī Bhāṣya* passage under the same sūtra *Śabdād eva pramitaḥ*" "On account of the word *īśāno bhūtabhavyasya*: verily the Lordship over all the past and the future cannot belong to the individual who is subject to *karma*" as follows "Since by the word (*śabda*) itself (in the *Sūtra* I. iii. 24) Īśāna is referred to, the conclusion arrived at here is not due to any characteristic (*liṅga*), but due to the word applying to the Lord Himself. This is the significance of the particle '*eva*' (itself)," accepts the word *Īśāna* as Śruti (one of the six

pramāṇas of Jaimini such as *śruti, liṅga* etc.), the same sūtra (*i. e.* word Īśāna) excludes Nārāyaṇa and the individual soul, and so this mantra has reference to Rudra alone. (We reply) Not so. When a word that has both *Yoga* and *Rūḍhi* (etymologico-nominal) significance, has a word which qualifies that which is indicated by the Yoga-significance of the former (*yoga-rūḍhi*-word), the nominal ignificance is not entertained, as seen in the examples such as the passage

> *padmāni yasyāgrasaroruhāṇi*
> *prabhodhayaty ūrdhvamukair mayūkhaiḥ* |

[The Lotuses growing in the lakes on the top of which (Himalayas) (the Sun) makes blossom forth with his rays that shoot upwards] (*Kumārasambhava*). Here in this passage it is seen that on account of the use of the word '*agra*' (top) which qualifies the *saras* (lake) indicated by the first member of the compound *saroruha,* the nominal significance of the word *saroruha* is rejected. Otherwise the word *padmāni* need not be used. Therefore the word Īśāna is not a *Śruti* (of Jaimini). Only on account of lack of naturalness (in the interpretation) the author of the *Śrutaprakāśikā* himself has resorted to an alternative way of explanation beginning with "Or else", in accordance with the natural trend of the *Śrī Bhāṣya.* This discussion is enough. To proceed.

etad vai tat : This indeed is That; this has been already explained.

II. i. 13.

aṅguṣṭhamātraḥ puruṣo jyotirivādhūmakaḥ |
īśāno bhūtabhavyasya sa evādya sa u śvaḥ | *etad vai tat* || 13 ||

The person of the size of the thumb like the light without smoke, the lord of the past and the future, He (is) alone today and He himself tomorrow. This indeed is that.

COMMENTARY:

jyotiḥ : Light. The meaning is He is shining like fire with dry fuel.

sa eva : He himself. the group of things of today and the group of things of tomorrow, the group of things that exist in the three times, all these have Him as Self. This is the meaning.

etad vai tat : This indeed is That. (the meaning) as before.

II. i. 14.

yathodakaṁ durge vṛṣṭam parvateṣu vidhāvati |
evam dharmān pṛthak paśyaṁs tān evānuvidhāvati || 14 ||

As the water rained on the top of the mountain flows on all sides of the hills, even so one who sees dharmas differently runs after them alone.

COMMENTARY :

Just as the rain water showered on the top of the mountain flows on the adjacent hillocks falling down in cascades, being scattered, so also, one who perceives the states of being (*dharmān*) of the inner ruler of gods and of men, which belong to the Supreme Self, as those that pertain to different substrata, falls into the abyss of *saṁsāra* after the manner of the fall of mountain-streams. This is the meaning.

II. i. 15.

yathodakaṁ śuddhe śuddham āsiktaṁ tādṛg eva bhavati |
evam muner vijānata ātmā bhavati Gautama || 15 ||

Just as pure water poured into pure water remains the same, even so becomes the soul of the intelligent meditators, O Gautama !

COMMENTARY :

He (Death) speaks of the result of knowing all as having One Self.

yathodakam... : Just as pure water mixed with pure water remains like that alone, that is in no way different, even so

vijānataḥ muneḥ : Of the intelligent one that practises meditation

ātmā: the soul becoming pure on accout of the knowledge of the Supreme Self

bhavati: becomes similar to the Pure Supreme Self. This is the meaning.

Gautama! O Gautama! He (Death) addresses him (Naciketas) as O Gautama, out of gladness, indicating the greatness of the Attainable.

This concludes the First Valli of the Second Adhyāya of the Kaṭhopaniṣad.

FIFTH VALLI.

II. ii. 1.

puram ekādaśadvāram ajasyāvakracetasaḥ |
anuṣṭhāya na śocati vimuktaś ca vimucyate || *etad vai tat* || 1 ||

There is the City with eleven gates of the undevious-minded, unborn: One discriminating this does not grieve (He) being free gets freed: This indeed is That.

COMMENTARY:

puram: There is the city called the body with eleven gates for going out, which are of the form of eleven organs.

ajasya: of the soul that suffers no change of the kinds of birth etc.

avakracetasaḥ: having his mind uncrooked, that is, straight-minded, that is, capable of discrimination.

Just as the city is distinct from its owner, so also the body becomes distinctly known from its self. The idea is that for the undiscriminating person the body itself is the soul. (That is he suffers from *dehātmabhrama*)

anuṣṭhāya: knowing distinctly

na śocati; does not grieve. The meaning is he is free from grief, desire etc. which are related to the body

vimuktaś ca vimucyate : Being free one gets freed. Getting free from sorrows, desires. hatreds etc. which are of the body and others (*ādhyātmakādi*), while living according to the maxim enunciated in the *Vedānta Sūtra.* "Then exhausting the others (merit and demerit) through experience one attains union" (IV. i,), at the end or lapse of *prārabda karma*[1] attaining the river *Viraja*, through the path of the *Arcis* etc., one becomes freed frcm all contact with matter (*prakṛti*). This is the meaning.

etat vai tat : This indeed is That. The nature of the freed described in the mantra is one that has the Supreme Self as its Self. This is the meaning.

Once again He (Death) emphasizes the Selfness of Brahman of all.

II. ii, 2.

[2]*haṁsaḥ śuciṣad vasur antarikṣasad dhotā*
vediṣad atithir duroṇasat |
nṛṣad varasad ṛtasad vyomasad
abjā gojā ṛtajā adrijā ṛtam bṛhat || 2 ||

The Sun, the brilliant, the wind in the atmosphere, the fire on the altar, the guest in the house, the dweller in man, and dweller in those above them, resident in the world of truth, dweller in the celestial sky, there water-born, earth-born, sacrifice-born, mountain-born,—these are the great Truth.

COMMENTARY :

haṁsaḥ: The Sun

1. karma that has begun to bear fruit is *prārabda karma*.

2. This is a most used Mantra belonging as it does to all Vedas and śākhas: Cross references to this Mantra are given according to the VEDIC CONCORDANCE: Bloomfield. RV. IV. 10. 5; Vaj. Sam. X. 24; XII. 14; Tait. Sam: I. 8. 15. 2: IV. 2. 1. 5; Mait. S. II. 6. 12; II. 71. 14; III. 2. 1: III. 16. 1; IV 4. 6; IV. 57. 3; Kath. S. 15. 8; 16. 8. Ait B. 4. 12. 5; Sat. B. 5. 4. 3. 22; 6. 7. 3. 11; Tait Ar. 10. 10. 2; 10. 50. 1; Mah. Nār. Up, 9. 3. 17/8. etc.
This Mantra is known by the following names *Durohanā ṛk*, *Haṁsavatī*, and *Angirasapavitra* :

śuciṣat : śuchan; in the Summer, *sīdati* : There is. In other words, the brilliant.

Vasuḥ : The wind : *vasayati* : makes one live

antarikṣasat : *antarikṣe sīdati* : That which is in the atmosphere

hotā vediṣat : The Hotṛ-priest or the Fire who is in the altar.

atithir duroṇasat : the guest that has come to the house,

nṛṣat : One that resides in men as their self

varasat : One that resides similarly in those above men, that is the Gods,

ṛtasat : One that resides in the World of Truth (*Satyaloka of Brahman*).

vyomasat : *Vyoma* means the celestial sky. The individual soul that is there also

abjāḥ : water-born

gojāḥ : earth-born

ṛtajāḥ : sacrifice-born, *i.e.*, the Svarga and other worlds brought into being by actions. Or else, born of the air which is mentioned here as ṛta on account of its long-lastingness.

adrijāḥ : mountain-born

All these are *ṛtam Bṛhat*, that is, are of the nature of the Brahman which is unlimited Truth. This is the meaning.

II. ii. 3.

ūrdhvam prāṇam unnayaty apānam pratyagasyati |
madhye vāmanam āsīnaṁ viśve devā upāsate || 3 ||

(Brahman) uplifts the *prāṇa* and presses down the *apāna*. The Viśvedevas meditate upon (that) Dwarf sitting in the middle.

COMMENTARY:

The Supreme Self resting in the heart of all lifts the *prāṇa*-breath upwards and throws the *apāna*-breath downwards.

madhye āsīnam : sitting in the middle of the heart-lotus

vāmanam : The adorable and worshippable. Or else the meaning is one who has the small size on account of limitation by the heart-lotus.

tam : Him

Viśve devāḥ : All those of the harmonious nature (*sattva-guṇa*)

upāsate : Meditate upon. This is the meaning.

II. ii. 4.

asya visraṁsamānasya śarīrasthasya dehinaḥ |
dehād vimucyamānasya kim atra pariśiṣyate, etad vai tat || 4 ||

For this embodied (meditator) whether he is in a good body or enfeebled body or is departing from it, what remains here ? This indeed is That.

COMMENTARY.

(Death) says that for the meditator who thus meditates upon the Supreme Self there is only that much delay as the fall of the body as stated in the Scriptural text " For him there is only so much delay as the departure from the body " (*Ch. U*,) VI. 14.2), and that there is nothing more to be done.

asya dehinaḥ : For the meditator

śarīrasthasya : whether he is established in the body that is strong, that is, strong-bodied, whether he is in this state

visraṁsamānasya : or else when he is enfeebled (in body) or *dehād vimucyamānasya* : or whether he is departing from the body

kim atra pariśiṣyate : What is there that remains ? The idea is he has done his duty (*kṛtakṛtya*), there is nothing more to be done (by him)

etad vai tat : This indeed is That; (this has been) explained previously. (that is, the individual soul described here has the Supreme Self as its self).

II. ii. 5.

na prāṇena nāpānena martyor jīvati kaścana |
itareṇa tu jīvanti yasminn etāv upāśritau || 5 ||

No man whosoever lives by *prāṇa* or by *apāna*; but all live by something other on which these two depend.

COMMENTARY:

(Death) here speaks of His greatness in being the cause of the breathing of all creatures;

na prāṇena...

Who is that another by whom they live? The reply is

yasmin etau upāśritau: On whom these two depend, that on which the very functionings (*jīvanam*) of *prāṇa* and *apāna* depend on that very same depend the lives of all else. This is the idea. The rest of the mantra is clear.

II. ii. 6.

(Death) says I shall again teach you the Brahman, the most secret and eternal.

hanta ta idam pravakṣyāmi guhyam brahma sanātanam |
yathā ca maraṇam prāpya ātmā bhavati Gautama || 6 ||

O Gautama! surely I shall teach you now the secret eternal Brahman and what the soul becomes after departure.

COMMENTARY:

hanta: exclamation indicating wonder.

O Gautama ātmā etc.: The soul after departure, that is after liberation

yathā bhavati: of what nature it becomes

tathā: of that nature

punar api: Once again, to you seeking liberation uninfluenced by desires and others (and therefore) fit for the instruction, I shall teach, this is the meaning

II. ii. 7.

(Death) explains now as to what is meant by 'hanta te' in the previous mantra which has reference to a particular fit person:

yonim anye prapadyante śarīratvāya dehinaḥ |
sthāṇum anye 'nusaṁyanti yathākarma yathāśrutam || 7 ||

Some souls enter wombs for getting bodies, (and) others take up the form of the unmoving, in accordance with karma and in accordance with knowledge.

COMMENTARY :

anye : those unlike you who are indifferent towards learning, the truth about the Supreme Self

śarīratvāya : in order to take up bodies

yonim : womb of brāhmaṇas etc.

prapadyante : enter

anye : others

sthāṇum : the state of being unmoving (trees etc.)

anusaṁyanti : attain :

yathākarma yathāśrutam : in accordance with the actions and sacrifices and meditations performed by each, since there are the passages "Those of good conduct" (*Ch. Up.* V. 10. 7) "Him follow knowledge and action" (*Bṛh. Up.* IV. iv. 2). This is the idea.

II. ii. 8.

He (Death) now takes up the question on hand after calling the attention of the disciple (Naciketas) by creating interest (in it) :

ya eṣa supteṣu jāgarti
kāmaṁ kāmaṁ puruṣo nirmimāṇaḥ |
tad eva śukraṁ tad brahma
tad evāmṛtam ucyate |
tasmin lokāḥ śritāḥ sarve
tadu nātyeti kaścana || *etad vai tat* || 8 ||

That person who is awake whilst others are asleep creating through his willing and willing, that very same (being) effulgent is that Brahman. That same alone is spoken of as immortal. Therein rest all the worlds. That indeed none oversteps. This indeed is That.

COMMENTARY:

suptesu : Whilst the individual souls are asleep

kāmam kāmam : This is a form with the suffix *ṇamul.* It means willing and willing (again and again or successively, but this word does not mean desired objects such as sons etc.) mentioned in the *sarvān kāmān* (*K.U.* II, 23. etc) This meaning is clearly (seen) in the *Śrī Bhāṣya* and the *Śrutaprakāśikā* under the *adhikaraṇa* "*Sandhye* (III. iii. 1)

tad eva : That very same which is the person creating according to His personal desire willing and willing,

śukram : effulgent, revealing (objects)

tad eva : That itself, that is, not dependent upon anything else

tad eva amṛtam : that itself is the Immortal

He is spoken of as Immortal. The rest (of the mantra) is clear. It may be noted that though those that are eternally free (*nityamuktāḥ*) are also immortal, yet because they are not independently so (that is, their immortality is dependent upon the Divine Grace as it is), the emphasis *tad eva amṛtam* that alone is immortal is not incorrect. This enables the rejection of the view that the freed souls and the Divine Lord are identical, because of the exclusion of any other immortal, since the word *amṛtam* here means only the Unconditioned Immortal Person.

II. ii. 9.

(Death) once again teaches that the One Self is the 'I' of all beings with a view to emphasise that fact, since it is difficult to comprehend.

Agnir yathaiko bhuvanam pravisto
rūpam rūpam pratirūpo babhūva |
ekas tathā sarvabhūtāntarātmā
rūpam rūpam pratirūpo bahis ca ‖ 9 ‖

Just as the one fire having entered the world has become such whose form is present in every form,

even so the one inner self of all beings has its presence in every form and outside.

COMMENTARY :

Agniḥ : Just as the one element fire on account of its presence in everything due to triplication, having entered the world with its cosmos

rūpaṁ rūpam : in every form, that is, in all material things. Duplication means *vipsā* (pervasion in all that belong to that class or genus)

pratirūpaḥ : one with its form engraved in each. It may be noted that since on account of the element fire being mixed with all the material forms it is one with its form present every where, he is *pratirūpa* (in every form).

Similarly being One alone, the Supreme Self is such that His form as *antaryāmin* is present in every form.

bahiś ca : He pervades them outside too. This is the meaning.

II. ii. 10.

Death gives another instance:

Vāyur yathaiko bhuvanam parviṣṭo
rūpaṁ rūpam pratirūpo babhūva |
ekastathā sarvabhūtāntarātmā
rūpaṁ rūpam pratirūpo bahiś ca || 10 ||

Just as the one air having entered the world has become such whose form is present in every form, even so, the one inner self of all beings has its presence in every form and outside.

COMMENTARY :

The meaning is same as that of the previous mantra.

II. ii. 11.

He (Death) then teaches by means of an example that though there is no difference between the Supreme Self and the individual soul as soul, still the defects (of the individual souls) do not touch Him.

Sūryo yathā sarvalokasya cakṣur
na lipyate cākṣuṣair bāhyadoṣaiḥ |
ekas tathā sarvabhūtāntarātmā
na lipyate lokaduḥkhena bāhyaḥ || 11 ||

Just as the sun is the eye of all the world but is not smeared by the eye-defects which are outside, even so the one Inner Self of all beings is not smeared by the griefs of the world, He being outside them.

COMMENTARY :

Sūryo yathā... : Just as the Sun though within the eye as its divinity, according to the Scriptural passages "This (Sun) with his rays is established in this (eye)" "The Sun becoming the eye entered the eye-ball", is not touched by the impurities that have come out (of it), even so the Supreme Self though residing in all souls, is not touched by the defects that are in them since He is beyond everything other than Himself, on account of His unconditioned unique Nature of being free from all sins etc.

II. ii. 12.

eko vaśī sarvabhūtāntarātmā
ekam bījam[1] *bahudhā yaḥ karoti* |
tam ātmastham ye'nupaśyanti dhīrās
teṣām sukham śāśvatam netareṣām || 12 ||

That One controller, the Inner Self of all beings, who makes one seed manifold, Him residing in the soul, those intelligent ones who see, to them there is eternal bliss (felicity), to none others.

COMMENTARY :

ekaḥ : One who has neither an equal nor superior.

vaśī : vaśaḥ : will : He who has it is *Vaśin* or else it means one who has the universe at His command as stated in the passage "The world remains at His will." Or else it means that He is at the command of His devotees as stated

1. Some editions of the text have *rūpam* instead of *bījam*.

in the (*Rāmāyaṇa* Bālakāṇḍa) passage "We, the two servants, O best of Seers, are here".

ekam bījam: The (one) seed of the form of the ultimate Unmanifest (*tamas*) which is undistinguished, being one with Him as stated in the passage "The Darkness becomes one with the Divine". (*Pr. Up.* IV. I.) "All that becomes one with the mind, the transcendent."

bahudhā yaḥ karoti: He who makes it into the forms of the manifold matter such as Mahat and other (categories)

tam: Him

ātmastham: the inner ruler as stated in the passage "Who residing in the Self" (*Sud. Up.*).

ye paśyanti . Who see

teṣām...: To them there is liberation. This is the meaning.

II. ii. 13.

nityo [1]nityānāṁ cetanaś cetanānām
eko bahūnāṁ yo vidadhāti kāmān |
tam ātmasthaṁ ye'nupaśyanti dhīrās
teṣāṁ śāṁtiḥ śāśvatī netareṣām || 13 ||

Eternal of the eternals, conscient of the conscients, one of the many, who accomplishes the desires, Him dwelling in the soul, which intelligent ones see, to them there is everlasting peace; to none others.

COMMENTARY:

(The Supreme Self) being eternal, conscient and one alone, grants with facility the desired objects to the many, eternal conscients.

The rest is clear.

II. ii. 14.

Spoken to thus (by Death), the disciple (Naciketas) asks:
tad etad iti manyante'nirdeśyaṁ paramaṁ sukham |
kathaṁ nu tad vijānīyāṁ kim u bhāti vibhāti vā || 14 ||

1. Here also most texts of other schools have it as *Nityo'nityānām*, the Eternal in the many transient. (cf Anandasrama ed.)

('The knowers) think the supreme bliss as fit to be pointed out as "this is that". How can I know that? Does it shine? Does it shine luminously too?

COMMENTARY:

paramam sukham tat: That transcendent Brahman, the Supreme Self of the nature of Supreme Bliss

etad iti: perceptible like myrobalan fruit on the palm of the hand

manyante: those with accomplished-Yoga, like you, think. That is persons, like you, are able to perceive

katham: How con I who is incapable of perceiving can know the Brahman void of colour etc.

Does it shine having rays of light? even then does it shine indistinctly due to mixture of some other light (such as that of the Sun or of other luminaries)?

II. ii. 15.

na tatra Sūryo bhāti na Candratārakam
nemā vidyuto bhānti kuto'yam agniḥ |
taṁ eva bhāntam anubhāti sarvaṁ
tasya bhāsā sarvaṁ idaṁ vibhāti || 15 ||

There the Sun shines not nor the moon and stars nor do these lightnings shine. How (then) can the fire? Him shining only, all else shine after, with His light all these shine.

COMMENTARY:

(Yama) replies that for the sake of having an object for the yogins there is a form of the Supreme Lord, beneficent, on His divine, auspicious, as known from the scriptural authorites such as "Having the colour of the Sun He is beyond darknes"; "To Him whose form is ever the same"; and the Supreme Self with that body shines distinctly with His luminosity transcending all.

This mantra has been explained under the *Vedānta Sūtra* (I. iii. 41.) "Because of seeing light" with the following commentary: There is seen the light of Him that is measured with the size of thumb, the light which eclipses all other lights and is the cause of all other lights and helps (them to shine.)" And this Commentary (*Bhāṣya*) has been elucidated by Vyāsārya (author of the *Śrutaprakāśikā*) (thus): "The first half of the mantra is stated thus:" That hides (eclipses) the other lights. The meaning of the first quarter of the second half (of the mantra) is stated (that) it is that which is the cause of the other lights. *anubhāngam* shining after: by this is indicated the cause-effect relation (between Him and other lights). The idea is that the unfailing antecedent-consequent relation is indeed the cause-effect relation. The meaning of the fourth quarter (of the mantra) is stated to be "helps others to shine." This (meaning) is supported by the passage "Having whose light the Sun shines" (II ?).[1] In the same work (*Śrutaprakāśikā*) there is seen another interpretation which is as follows: The first half means that if and when His effulgent Light is perceived all other luminaries get eclipsed; the third quarter means that He is the efficient cause, that is, when the luminaries come into existence He helps the material-causal substances of those luminaries. The fourth quarter means that He helps the luminaries even after they have come into existence by giving them through His contact (indwellingness) the power to perform their functions as the rays of the moon (*candra*) help the rays of the eye.

Others say that the third quarter means that the illusory world has no separate appearance (*bhānam*) from that of the Brahman which is (its) substrate. But this is not correct, because though the active suffix (*śatṛ*) meaning agent in the word (*bhāntam*) can somehow be explained inspite of there being no difference (between action and agent), as in the statement "The knowledge of the disciple shines", yet the

1. The word others here refers to the Māyāvādins.

word *anubhāti* " (shines after) is wrong, for when Yajñadatta stands having no action of going apart from the action of Devadatta, we have not seen any one making the statement that Yajñadatta follows Devadatta who goes.[1]

If it be said that we have seen the statement that the iron burns after the fire (there), No. The statement is not accepted as a correct one, if it is intended to convey that idea by one who already knows that the iron has no separate agency of the action 'burning'.

If it be said: that the meaning accepted by you that 'if and when His Light is perceived the luminaries get eclipsed', is not appropriate, since the liberated ones who have got the perception of His Light, yet perceive other luminaries, and therefore in their cases there is no eclipsing which means the non-perception due to commingling of identical natures, (we reply) this question has reference only to bond souls (*baddhas*).

If it be said that it cannot be the case, since there is no perception (*sākṣātkāra*) of Him by bond souls, (we reply) No. Arjuna and others had the vision of Him and they were bond souls. Or else (it means) when the Brahman is considered, other luminaries such as the Sun do not shine, just as in comparison with Kālidāsa, lesser ones are bad poets or no poets at all. The meaning of the first half (of the mantra) (thus) is "That Brahman, therefore has the Form of the Supreme Light". The statement "That hides the other lights" also means the same.

This same idea is re-enforced by the second half (of the mantra) which shows that the coming into existence and the capacity to perform their functions by the other luminaries require the help of the Supreme Self. Thus it can be seen that there is no inconsistency here.

1. The Telugu and Tamil Grantha printed texts are very corrupt here. The Poona ed. gives the following text which is followed here:

Na hi Devadattagamane kriyāvyatiriktagamanakriyāśūnye tiṣṭhati Yajñadatte gacchantam......

Or else, the first half has the same meaning as is apparent (that is, they do not shine literally speaking).

If it be asked when the very effulgent Sun and others are experienced through perception, how can it be stated contrary to perception that they do not shine ? The reply is given in the second half (of the mantra) : *Tam eva bhāntam*...This seen effulgent Form of the Sun is not his own but it is the Light given to Him by the Supreme Self, and belongs to that Supreme Self alone. This is stated in the *Gita* (XV. 12.) by Bhagavān Him-self. "That light which is in the Sun and reveals the whole world and that light that is in the Moon and fire, that light do thou know as Mine." This has been explained by Śrī Rāmānuja in His *Gitā Bhāṣya :* "Which light there is of the Sun and others revealing the whole world that Light is Mine, and given to them by Me pleased with the worship done (individually) by one and all of them (to me)."

The idea therefore is that it is quite correct to say in respect of them (the luminaries) that they do not shine, their effulgent forms being like glow-worms in the darkness.

SIXTH VALLI

II. iii. 1.

ūrdhvamūlo'vākśākha eṣo'śvatthaḥ sanātanaḥ |
tad eva śukram tad brahma tad evāmṛtam ucyate |
tasmin lokāḥ śritāḥ sarve tadu nātyeti kaścana ||
etad vai tat. || 1 ||

This eternal pippal tree has its roots above and branches downward. The same is effulgent, that is Brahman. That same is said to be immortal. On Him all the worlds depend. That indeed none oversteps This indeed is that.

COMMENTARY :

The (first) part of the mantra has been commented upon by Sri Rāmānuja when explaining the *Gitā* passage (XV. 1.)

The *Bhāṣya* passage is as follows: "The pippal tree called *Saṁsāra* which the scriptures describe as having its roots above and branches below and eternal." The scriptural passages are "This eternal pippal tree has its roots above and branches below (*K. U.* II. iii 1.) and " He who knows exactly the tree with its roots above and branches below (*Tait. Ār.* I. II. 5.) The state of being with its roots above is on account of beginning with the fourfaced Brahman who is above the seven worlds, being the first Cause, and its having branches below is on account of ending with earth-dwelling men, cattle, beasts, worms, insects, birds and trees. Now he shows that Brahman is different from that. This mantra has already been explained. (*K. U.* II. ii. 8.)

II. iii. 2.

yad idaṁ kiñca jagat sarvam
prāṇa ejati niḥsṛtam |
mahad bhayam vajram udyatam
ya etad vidur amṛtās te bhavanti || 2 ||

All this world whatsoever existing in the breath and emanating from it trembles with extreme fear as if from the uplifted thunder-bolt. Those know this become immortal.

COMMENTARY:

Yad idam...udyatam: This part of the mantra has been commented upon by Śrī Rāmānuja under the *Vedānta Sūtra* '*Kampanāt*' (I. iii. 40). Introducing this mantra he has said: "There is mention in the Śruti of trembling due to great fear of Him of the entire world, that is of all creatures residing in the person of the size of the thumb, who is here mentioned as Breath (*Prāṇa*), having emanated from Him. The meaning is that the entire world trembles with great fear as if there is the uplifted Vajra with the feeling as to what would happen if His command is disobeyed. *Mahad, bhayam, vajram, udyatam* these Nominatives have the sense of Ablatives, since the meaning is the same as *bhayād asyāgnis tapati* (*K. U.* II. iii. 3)."

This *Bhāṣya* is elucidated in the *Śrutaprakāśika* thus: "The word 'existing' is supplied on account of the Locative case '*prāṇe*', in order to reply to the question "Where from it (*jagat*) has emanated?" The author of the *Bhāṣya* (Śrī Rāmānuja) mentions that He Himself because of the context, He Himself is the source...[1] *Ejanam* is explained as *kampana*, *i. e.* trembling, for the root is *ejṛ*: *kampane*: to tremble. Trembling here means the performance of one's own actions for fear of evil effects...On account of fear caused by the Supreme Person, as if by the uplifted Vajra-weapon, the whole world trembles. This is the meaning Here, in this mantra, it may be noted that the four words *Mahad*, *Bhayam*, *Vajram*, *Udyatam* in the Nominative case have the sense of Ablatives. The first two words in the Nominative case having Ablative sense indicate fear, the latter two words indicate the Brahman, called Breath, the cause of fear.

But some explain this mantra also as follows:—*Bhayam* means etymologically that of which one is afraid. That is that which causes fear. Like the uplifted highly fearful Vajra, the Supreme Self, herein called Breath, makes everything tremble. The verb *ejati* has here the causal sense.

Yas tad...: The meaning is clear, It may be noted according to the maxim enunciated in the adhikaraṇa with the *Sūtra* "For the same reason Breath - *ata eva prāṇa*" (I. i. 24) the word *prāṇa* refers to Supreme Brahman alone. On this point there is no controversy (between the several schools).

II. iii. 3.

bhayād asyāgnis tapati bhayāt tapati Sūryaḥ |
bhayād Indraś ca Vāyuś ca Mṛtyur dhāvati pañcamaḥ || 3 ||

For fear of Him fire burns, for fear of Him the Sun heats, for fear of Him Indra, Vāyu, and Death the fifth, run.

1. The lacuna in the quotations is Raṅgarāmānuja's.

COMMENTARY:

dhāvati: the root *dhavu*: to go, when referring to Indra and other (gods) indicates their respective functions. The rest of the mantra is clear.

II. iii. 4.

iha ced aśakad boddhum prāk śarīrasya visrasaḥ |
tataḥ sargeṣu lokeṣu śarīratvāya kalpate 4 ||

If one before the body gets loosened here is not able to know (Him), then he becomes liable to take body in the created worlds.

COMMENTARY:

śarīrasya visrasaḥ prāk: before the falling apart of the body. *visrasaḥ*: *visraṁsanāt*. *iha loke*: in this world

boddhum: to know Brahman

aśakat cet: *aśaknuvaṁś cet*: if unable: the change of conjugation is a case of Vedic exception

tataḥ: for that reason

sargeṣu lokeṣu: in the created worlds

śarīratvāya kalpate: become subject to dissolution of the form of birth, old age, and death etc.: this is the meaning.

The idea there is that one should attempt to know the Self before the fall of one's body (*i. e.* one's death).

II. iii. 5.

That the Self is difficult to know (Death) says:

yathā darśe tathātmani
yathā svapne tathā pitṛloke |
yathāpsu pariva dadṛśe tathā gandharvaloke
chāyātapayor iva brahmaloke || 5 ||

As on the newmoon day so in the body (*ātmani*): as in the dream so in the world of the fathers: as in the waters as if appearing on all sides so in the world of the Gandharvas: as between the shade and sunshine so in the world of Brahman.

COMMENTARY :

yathā darśe : the meaning is "just as on the new-moon day there being no moon-shine the appearance (*pratibhāsa*) (of things) is not clear, so in this world with regard to the Self". Or else the meaning is : *yathādarśe* : just as the thing seen in the mirror is not seen as (it is) when seen directly, free from any modifications such as facing in the opposite direction, so is the cognition of the Self here (in this world).

Now he (Death) says that the same is the case in the other world : *yathā svapne* : just as the experiences in dream are, unlike the experiences in the waking state, incapable of being reviewed, so as to be free from all doubt in respect of them even so, is it (the experience of the Self) in the world of the fathers. This is the meaning.

yathāpsu ... : just as the thing under water is not clearly perceptible, as the things (outside water), even so

paridadṛśaiva : looks as if perceived. The meaning is that it is not seen all round. That is even in the world of Gandharvas the appearance is superficial.

chāyātapa... : Just as in the admixture of shade and sunshine, the appearance is not such as would be in the unmixed sunshine, so also in the world of Brahman (the four-faced), the appearance is not perfect. The idea is that therefore the truth of That (Supreme) Self is difficult to know. Or else, the idea is that though in the world of Brahman there is perfect discrimination between the self and the non-self, just as between shade and sunshine, still the Truth of the Supreme Self is not attainable for those that live here.

II. iii. 6.

indriyāṇām pṛthagbhāvam udayāstamayau ca yat |
pṛthagutpadyamānānām matvā dhīro na śocati || 6 ||

The intelligent man knowing that distinctness, origination and dissolution are of the sense organs which are separate and come into existence does not grieve.

COMMENTARY:

indriyāṇām : of the sense organs which are separate and come into existence The sense organs stand for the body and others also.

udayāstamayau ca yat : *yat* is an indeclinable, meaning *yān* : which origination and destruction are there, and which distinctness of the form of mutual difference, all these, the intelligent person knowing these as belonging to the sense organs, does not grieve. This means that one who knowing that mutual difference, origination and dissolution do not happen to the soul which is of the form of consciousness, (does not grieve).

Now Death describes with the following two mantras the very surrender of the soul already mentioned, since even with regard to knowing the truth of the individual soul as distinct from its body the only means is the surrender to the Divine Lord.[1]

II. iii. 7. and 8.

indriyebhyaḥ param mano manasaḥ sattvam uttamam |
satvādadhi mahān ātmā mahato'vyaktam uttamam || 7 ||

avyaktāt tu paraḥ puruṣo vyāpako'liṅga eva ca |
yaṁ jñātvā mucyate jantur amṛtatvañ ca gacchati || 8 ||

Superior to the sense organs is the mind, superior to the mind is the intelligence, superior to the intelligence even is the great soul, superior to that great is the unmanifest.

Superior to the unmanifest is the person, the pervader, and verily uninferrable, which knowing, the creature gets liberated and attains immortality.

COMMENTARY:

indriyebhyaḥ : stands here for objects also since this has to be in accordance with a previous mantra (*K. U.* I. iii. 10). Verily the objects are greater than the sense-organs and

1. cf. Prof. Maitra's denial of *prapatti* : Vedanta Kesari 1943.

greater than the objects is the mind". The word '*sattva*' (in the text) means intellect, since it was stated before that "greater than the mind is intellect" (ibid).

alingaḥ : Unknowable. Superiority is intended in respect of making Him to condescend (to listen to our prayers). To make Him condescend means to surrender (to Him) alone.

The rest is clear.

II. iii. 9.

na saṁdṛśe tiṣṭhati rūpam asya
na cakṣuṣā paśyati kaścanainam |
hṛdā manīṣā manasābhiklpto
ya etad vidur amṛtās te bhavanti || 9 ||

His form is not for perception, no one else sees him with his eyes He is attained by mind through devotion, steadfastness. Those who know Him they become immortal.

COMMENTARY :

asya rūpam : His form. or else it means His body. The meaning is that being omnipervading He does not stand as an object of perception. Or else there is (for Him) no perceptible colour such as blue etc. For this very reason (it is next said)

na cakṣuṣā paśyati : with the eye no one sees Him. The meaning is clear.

hṛdā manīṣā... : This part (of the mantra) has been explained by Vyāsārya under the *Sarvatra prasiddhi adhikaraṇa* (of the *Śrī Bhāṣya*) (I. ii. 1.) as follows : By the word *hṛdā* is signified devotion ; by *Manīṣā* : steadfastness. In the Mahābhārata (?) taking the first half as it is here, the following is read as the second half :

bhaktyā ca dhṛtyā ca samāhitātmā
jñānasvarūpam paripaśyatīha.

"Through devotion and steadfastness one with one's mind concentrated, here perceives that of the form of knowledge."

abhiklptah : graspable, attainable. The following is in the *Vedārthasangraha* "The meaning (of the above quoted *Bhāṣya* passage) is that, one with one's mind concentrated through steadfastness sees the Supreme Person with devotion." 'Sees' means attains; since it has to be in accord with the *Gītā* passage "Through one-pointed devotion is capable..." (XI. 54).

ya enam viduh : the meaning is clear.

II. iii. 10.

yadā pañcāvatiṣṭhante jñānāni manasā saha |
buddhiś ca na viceṣṭati tām āhuḥ paramām gatim || 10 ||

When the five sense-organs with mind are static and the intellect does not move, that (state) they say is the Supreme movement.

COMMENTARY:

jñānāni : organs, according to derivation from *jñā* to know, with the suffix *lyut* (*ana*) : meaning instrument. This has been so explained by Vyāsārya (*Śrutaprakāśikā*) in the *Sapta-gaty-adhikaraṇa* (II iv.). The mind itself with the function of determination is indicated by the word '*buddhi*'. So is it in the *Śrī Bhāṣya*. "The mind itself is mentioned by the words '*buddhi*' '*ahankāra*' and *citta*, due to its different functions, such as determination, egoity and reflection." It is clear there itself that the "*paramagatim*" mentioned here means movement towards liberation abandoning movements within the body.

II. iii. 11.

tām yogam iti manyante sthirām indriyadhāraṇām |
apramattas tadā bhavati yogo hi prabhavāpyayau || 11 ||

The state of steady concentration of the sense-organs they deem as Yoga. Then one should be vigilant, since Yoga is the means to life-ends (namely) attainment, and removal (of evil).

COMMENTARY:

tām : That (state) mentioned in the previous mantra

indriyadhāraṇām : the supreme movement of the nature of concentration of outer and inner organs

yogam : *iti manyante* : (They) deem as Yoga : Vyāsārya says that the meaning of *paramagati* is Yoga.

apramattaḥ tadā bhavati : Then that is when the organs are motionless, there happens the state of vigilance of the mind.

Of what use is this vigilence of the mind ? (To this enquiry) He (Death) replies : *Yogo hi prabhavāpyayau* : Yoga is indeed origination and cessation. The idea is that since Yoga is in constant peril, vigilance is necessary.

Or else, the idea is that one should be vigilant in respect of Yoga since it is the means of all life ends of the form of attainment of desired things and removal of all undesirable things.

II. iii. 12.

naiva vācā na manasā prāptum śakyo na cakṣuṣā |
astīti bruvato'nyatra katham tad upalabhyate || 12 ||

That is capable of attainment neither by speech nor by mind nor by the eye. How can that be realized except from one who teaches that it is ?

COMMENTARY :

naiva vācā : the meaning is clear. The following discussion is found in the *Prāṇapāda* of the *Vedānta Sūtras*) (II. iv. 8) " *Saptagater viśeṣatvāc ca* : the organs are only seven since only seven are mentioned in the scriptures as going to the other world." There are seven worlds in which the seven organs lying in the cave (placed in their respective places) move " (*Mund. U.* II. 1. 8), and since only seven organs are enumerated when referring to the Yoga state in the Mantra (*K. U.* II iii. 10) " When the five sense-organs with mind are static and the intellect..." Against this *prima facie* view the *siddhāntā* is as follows : " But while living there are hands and others, therefore not so " (*V S.* II. iv. 6), when there is the body, since hands and others are also useful in respect of taking up (things) and other activities hands and others

also are organs. Therefore it is not so. Because of the śruti and smṛti texts. "There are ten organs in a person and the *ātman* is the eleventh." (*Bṛh. U.* III. ix. 4) where the word '*ātman*' means the 'mind'; "The organs are ten and one: the eleventh here is the mind" (*Gītā.* XIII. 5). Statements of lesser number have reference to particular uses: and statements of larger number are due to differences in mental functions. This state (stated in the first half of the mantra) is explained.

astīti...: except from the statement that 'It is,' this is the meaning. The idea is that it is attainable only from the Upaniṣad.

II. iii. 13.

astīty evopalabdhavyas tattvabhāvena cobhayoḥ |
astītyevopalabdhasya tattvabhāvaḥ prasīdati || 13 ||

It is known through the statement that "it is" as well as through the mind: when one has known through these two that "it is," the mind becomes clear (lucid calm).

COMMENTARY:

tattvabhāvena: the etymology is *tattve bhāvayati*: helps knowing the truth: *tattvabhāvaḥ*: inner organ. By this also the Supreme Self is to be known as 'It is.' What is meant is, after knowing Him as 'It is' by the Vedānta passages It is to be contemplated and meditated upon as 'It is' with the mind also.

ubhayoḥ: of the two means, that is, by the two means of knowing the statement above and by the mind

astīti eva upalabdhavyaḥ: Of one who has known that It is: the use of the past participle in the word '*upalabdha*' is similar to that in '*bhukta*' in the statement '*bhuktā brāhmaṇāḥ*: brāhmanas have eaten' (that is its meaning is active and not passive)

tattvabhāvaḥ prasīdati: the mind becomes clear, that is, free from old faults.

II. iii. 14.

yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ |
atha martyo'mṛto bhavaty atra brahma samaśnute || 14 ||

When all the desires that are in the heart of this (soul) are removed, then the mortal becomes immortal and enjoys Brahman here alone.

COMMENTARY:

kāmāḥ: desires for bad objects that are in the heart

yadā pramucyante: when they get removed, then

atha: immediately,

martyaḥ: this meditator *(upāsakaḥ)*

amṛto bhavati: attains immortality. The meaning is that he "becomes one whose past and future sins get removed and do not touch him respectively."

atra brahma samaśnute: this means here itself, at the time of meditation he enjoys Brahman.

The following is the *Śrī Bhāṣya* under the *Sūtra* "And the same (is the departure) upto the beginning of the movement, and the immortality (is that which happens) before the burning up of the body" (IV. ii. 7). The meaning is *anupoṣya* means not burning the contact with the body of sense-organs and others. Which immortality is of the form of freedom from and destruction of the future and past sins, that same is mentioned in the scriptural passage beginning with "*Yadā sarve pramucyante...*" (*K. U.* II. iii. 14)

In respect of the (statement) *atra brahma samaśnute*: here (he) enjoys the Brahman; the idea is that this has reference to that experience of Brahman which happens at the time of meditation.

Repeating that which was already said for the purpose of emphasis, He (Death) concludes that what is to be taught is only this much :—

II. iii. 15.

yadā sarve prabhidyante hṛdayasyeha granthayaḥ |
atha martyo mṛto' bhavaty etāvad anuśāsanam || 15 ||

When all the knots of the heart are here broken, then man becomes immortal. This much is the teaching.

COMMENTARY:

granthayaḥ: likes and dislikes and others which are not easily untieable like knots

yadā prabhidyante: that is when they are removed

etāvad anuśāsanam: that which is to be taught so as to be practised by the meditator is this much alone. What is to be stated namely which is the going out (of the body) through the nāḍi in the crown of head and passing through (the path of the) *arcis* and others is not of the meditator, but of the word of God, pleased with his meditation. This is the idea.

Now Death speaks of the final Liberation which is the second already referred to in (*K.U.* II. ii.) " *Vimuktaś ca...*"

II, iii. 16

śataṁ caikā ca hṛdayasya nāḍyas
tāsām mūrdhānam abhiniḥsṛtaikā |
tayordhvam āyann amṛtatvam eti
viṣvaṅṅ yā utkramaṇe bhavanti || 16 ||

Hundred and one are the *nāḍis* of the heart. Of these one is stretched to the crown (of the head): through that one (*nāḍi*) one going upward gets immortality. The others (*nāḍis*) are such as help going towards all sides,

COMMENTARY:

śataṁ ca...: there are hundred and one important nāḍis of the heart, among them the one Brahmanāḍi called *Suṣumnā* goes up towards the crown of the head. Through that *nāḍi*

ūrdhvaṁ gacchan: going to the world of Brahman

amṛtatvam eti: means attains liberation of the form of the manifestation of his own nature following the attainment of Brahman together with the particular place

anyāḥ: the other nāḍis

viṣvaṅ utkramaṇe bhavanti : are useful for going out towards the path of the diversified *saṁsāra*. But Vyāsārya (in the *Śrutaprakāśikā*) interprets this as follows: "Other nāḍis are scattered all round (the body). These are useful for those who seek not liberation to get out (of the body) (at the time of death)" (IV. ii. 7). This passage is considered by Bhagavān Bādarāyaṇa in the *Utkrāntipāda* (IV. ii.). To explain (the *prima facie* view is this:) "The restriction that the going out happens to the knower through the head-*nāḍi*, other than the hundred, and to a non-knower through the others is not proper", since the *nāḍis* are very many and are too subtle to be distinctly seen, and so one cannot select. It is quite proper to hold that the statement *tayordhvam āyannamṛtatvam eti viṣvaṅṅ yā utkramaṇe bhavanti*—through that one (*nāḍi*) one going upward gets immortality. The other (*nāḍis*) are such as help going towards all sides" (*K.U.* II. iii. 16cd.) merely refers to the chance-going out. Against the *prima fac e* view the reply is given in the following Sūtra (IV. ii. 16) "The place of the individual soul that is the heart becomes illuminated just in front of it, having the passage revealed by it, favoured by the Grace of the *Hārda* (the Supreme Dweller in the Heart), on account of the capacity of the Knowledge (on the part of the soul), and of the continuation of remembrance of the path which is a subsidiary of it through the one other than the Hundred." And the meaning of this (sūtra) is as follows:

tadokaḥ: the place of the individual soul that is, the heart,

agra jvalanam : in front of which there is illumination

tatprakāśitadvāraḥ : one becomes such that to whom the passage (of exit) is revealed by it, since there is the scriptural passage. "The top of the heart is illuminated; by that illumination the soul goes out either through the eye or the crown of the head or other parts of the body." (*Bṛh. U.* IV. iv. 3.)

This much is common to both the knower and the non-knower But the knower gets up only through the head-nāḍi,

different from the hundred (other nāḍis). It is not that that *nāḍi* is not distinguishable by the knower, since the knower is favoured by the Supreme Person resident in his heart, being pleased with his knowledge (*upāsana*) which is extremely blissful to him, and which is an adoration of the Supreme Self, and on account of the continuous recollection of the Path highly pleasant to him, as the subsidiary to the Knowledge. Therefore he knows that nāḍi and so his going out through it, is quite appropriate.

Now to proceed :—

II. iii. 17.

aṅguṣṭhamātraḥ puruṣo'natarātmā
sadā janānāṁ hṛdaye sanniviṣṭaḥ |
tam svāc charīrāt pravṛhen
muñjād iveṣīkāṁ dhairyeṇa |
tam vidyācchukram amṛtaṁ
tam vidyācchukram amṛtam iti ‖ 17 ‖

The person of the size of the thumb, the inner Self is always established in the heart of men. Him, one should pull out with courage from one's own body as the stalk from the muñja grass. Him one should know as the brilliant immortal. Him one should know as the brilliant immortal.

COMMENTARY :

aṅguṣṭhamātraḥ : the meaning is clear.

tam svāc charīrāt : just as in the statement " Devadatta is distinct from his own body " the pronominal word '*sva*' (his own) refers to a thing belonging to Devadatta indicated by the co-mentioned word (Devadatta). Even like that the word '*sva*' (in the present mantra *tam svāc charīrāt*) refers to that which belongs to the inner Self mentioned previously. Consequently the meaning is as follows : Him, the inner Self of all men, one should pull out (that is, know distinctly) from the individual soul, mentioned here as men, as that which is His body. That is after the manner mentioned in the scriptural text 'When one sees the Lord as different from oneself, and pleased,"

(*Sv. Up.* IV. 7) one should know (Him) as distinct on account of His being the supporter, controller and master (*śeṣi*)

muñjāt: from the muñja-grass.

iṣīkām iva: like the stalk in its midst.

dhairyeṇa: (with courage) with skill in knowledge. This (word) goes with what preceded (*i.e. pravṛhet*: should pull out).

tam vidyāt...: (This has been) already explained. Repetition indicates the conclusion of the teaching.

II. iii. 18.

Now concludes the subject-matter of the Story (of Naciketas):

Mṛtyuproktāṁ Naciketo'tha labdhvā
vidyām etāṁ yogavidhiṁ ca kṛtsnam |
brahmaprāpto virajo'bhūd vimṛtyur
anyo'pyevam yo vid adhyātmam eva || 18 ||

Then Naciketas having attained this knowledge taught by Death together with the method of Yoga completely attained brahman became free from *rajas* (desire) and from death. Any other who knows (this) esoteric doctrine will become also such an one.

COMMENTARY:

mṛtyu ..: Naciketas having attained the knowledge of the Self taught by Death and also the method of Yoga mentioned in the passage "*yadā pañca* .." (*K. U.* II. iii. 10) after the manner mentioned in the scriptural passage, "Attaining the transcendent Light one becomes manifest by His own nature" (*Ch. Up* VIII. 3 4), attaining Brahman became one in whom His eight qualities got manifested.

yo vid . : The knowledge relating to the Self whoever else knows, he also becomes like Naciketas. This is the meaning.

Oṁ sa ha nāvavatu sa ha nau bhunaktu.
saha vīryaṁ karavāvahai.
tejasvi nāv adhītam astu mā vidviṣāvahai.
Oṁ śāntiḥ śāntiḥ śāntiḥ.

May He protect us. May He protect us together. Let us bring about the power together. Let our learning be luminous. Let us not hate (one another). Oṁ Śāntiḥ, Śāntiḥ, Śāntiḥ.

COMMENTARY :

Now the *śānti* (peace chant) is recited in order to abolish on the part of the taught and the teacher.

sa ha nau avatu. sa ha : The Supreme Self revealed by Knowledge. *ha* indicates (His) well-knownness.

nau : Us, the disciple and the teacher

avatu : May protect revealing His form

saha nau bhunaktu : May (He) protect us together through increasing knowledge. Or else May He protect us so that we may be together without parting.

saha vīryaṁ karavāvahai : May we bring about the power of knowledge by imparting it in accordance with rules. The idea is knowledge becomes ineffective when the rules are not observed.

tejasvi nau... : This means may what we have now learnt be very luminous (effective)

mā vidviṣāvahai : May there be no hatred ; which means let there be no hatred between us due to learning and teaching in any unsanctioned way, as stated in the *Smṛti* text : "One who teaches not in accordance with rules (*dharma*) and one who questions in contravention of rules, one of them dies or develops animosity."

Śāntiḥ... : The triple repetition is for the purpose of doing away with all sins of commission and omission in thought, word and deed.

Thus concludes the Sixth Valli in the Second Chapter of the Kaṭhopaniṣad.

Commentator's conclusion :

That this Upaniṣad has reference only to God is determined by Bhagavān Bādarāyaṇa in three Adhikaraṇas of the *Samanvayādhyāya*.

ADHIKARAṆA I

In the passage "*yasya brahma ca kṣatram ca...*" (*K. U.* I. ii. 25) "To whom the Brāhmaṇa and Kṣatriya both become food; to whom Death is curry spice; this who knows how He is?" the person indicated by the pronoun in the possessive '*yasya*' is an eater or enjoyer, since Brāhmaṇa and Kṣatriya are spoken of on account of their being spoken of metaphorically as 'rice,' are to be taken as eatables or enjoyables. Now who is that eater (*bhoktā*)? The *prima facie* view is that He is the individual soul alone, since the Supreme Self cannot be the eater. Against this the Siddhānta view is expressed in the four *Sūtras*: (I). *Attā carācaragrahaṇāt*: (II) *Prakaraṇāc ca*: (III) *Guhām praviṣṭāv-ātmānau hi taddarśanāt*: (IV) *Viśeṣaṇāc ca*: (*Vedānta Sūtras*: I. ii. 9, 10, 11, 12.)

The meanings of these are as follows.

I. The eater indicated in respect of rice mentioned in the passage "the two are rice" is the Supreme Self alone since in the mantra (*K. U.* I. ii. 25) it is said that He is the killer (destroyer) of all the mobile and immobile which are indicated by the words Brahma and Kṣatra which through secondary significance signify all the mobile and the immobile, and now that the word '*odana*', rice secondarily signifies the destroyable, has been shown when commenting upon this mantra, and may be seen there itself.

II. And also because (this mantra) is in the context of Brahman which begins with "The Great Omnipresent Soul..." (*K. U.* I. ii. 29).

III. If it be said that since in the succeeding mantra "Drinking ṛta. (I. iii. 1) only the two that are capable of enjoying fruits of actions are mentioned and the Supreme Self cannot have anything to do with that (enjoyment of the fruit of actions) either as Agent like the individual soul nor as

instrument like the *antaḥkaraṇa* (inner organ), the eater is not in the context dealing with the Supreme Self, the reply is '*guhām praviṣṭau* (I. ii. 12) the two that have entered the cave are only the two, the individual soul and the Supreme Self", because the two alone are mentioned as having entered the cave. In the passage "The brave (soul) knowing through the realisation attained by meditation upon this self, that God difficult of perception, hidden, entering, residing in the Cave, indwelling, beginningless, abandons both pleasure and sorrow," entering of the Supreme Self into the Cave is mentioned. And also the entering into the heart-cave by the individual soul is mentioned in the passage "*Yā prāṇena sambhavati*... That Aditi (eater) which remains with breath possessing many sense-organs remaining in the cave after entering into it is born with elements." (*K. U.* II. 1. 7.)" Since thus both of them are seen to have entered into the Cave and these two can be referred to as the 'two drinking ṛta' (I. iii. 1) according to the maxim of '*Chatri*' (one who has the umbrella)[1] no break in the context pertaining to the Supreme Self can be doubted on account of the mantra "*ṛtam pibantau*.. " (I. iii. 1).

IV. (*Viśeṣaṇāc ca*:) Since in the context in the passage "*Brahmajajñam* Knowing the soul born of Brahman and conscient as the worthy Lord, one attains through peace of ever," (*K. U.* I. i. 17cd.) the individual soul and the Supreme Self are specified as the meditator and the meditatable, the purpose of the mantra "*ṛtam pibantau*.. " (I iii 1) is only to describe them in order to facilitate meditation as those resting in one and the same place. So the mantra is that which only deals with individual soul and the Supreme Self. It is concluded therefore that the Mantra "*Brahma ca kṣatram ca*..." (*K. U.* II. 25) has reference only to the Supreme Self.

1. In the statement *chatriṇo gacchanti* made in respect of a group of persons going together, a few of whom are carrying umbrellas, the word *chatriṇaḥ* refers to the entire group including those that have not got them cf. *Purvamīmāmsā sūtras* I. iv.

ADHIKARAṆA II

(Vedānta Sūtras I. iii. 6.)

Again in the mantra "*Anguṣṭhamātra*......the person of the size of the thumb, the Lord of the past and the future, resides in the middle of the body" (*K. U.* II. i. 12), the *prima facie* view is that he who is mentioned as of being the size of the thumb is the individual soul alone, since the measure of the thumb is well-known only in respect of the individual soul in the following *śruti* and *smṛti* passages:

"The master of breath (*prāṇa*) wanders about with his actions" (*Śvet U.* V. 7): "One of the size of the thumb and having a form like that of the Sun" (*Śvet. U.* V. 8); and "Death pulled out with force the person of the size of the thumb" (*Mh. B. Vanaparva*). This is replied to by the Siddhānta given in the four following Sūtras.

I.	*Śabdād eva pramitaḥ*:	V. S. I. iii. 24;
II.	*Hṛdyapekṣayā tu manuṣayādhikāratvāt*:	,, I. iii. 25;
III.	*Kampanāt*:	,, I. iii. 39;
IV.	*Jyotirdarśanāt*:	,, I. iii. 40;

The meaning of these is as follows:

I. One that is measured by the size of the thumb is the Supreme Self on account of the term itself, that is the term *Īśāna*, which indicates lordship in the passage "*Īśāno bhūta-bhavyasya*—Lord of the Past and the Future." (*K. U.* II. i. 13)

II. If it be asked how then the delimitation to the size of the thumb can go with the Supreme Self (Bādarāyaṇa) replies that since the Supreme Self is in the heart which is of this size, on that account, the Supreme Self can be of that size. It cannot be doubted that the Supreme Self residing in the hearts of the horse and the ass and other (animals) which have no thumbs, and consequently that the Supreme Self cannot be measured by their thumbs, how the Supreme Self within them can have that size for, the scriptures that enjoin meditation are only in respect of the human beings because of their fitness for meditating; and the have thumbs. There is

thus nothing to prevent postulation of this size on account of the delimitation of the Supreme Self residing in the heart due to its size, which is of the size of the thumb.

III. *Kampanāt* (I. iii. 39). Since the scripture "*Yad idaṁ kiñca jagat sarvam prāṇa ejati*......All this world whatever existing in the breath and emanating from it trembles, extreme fear as if from the uplifted Vajra..." (*K. U.* II. iii. 2), mentions this one having the size of the thumb as being the cause of the fear which makes all creatures to tremble and this quality is known from scripture "Afraid of Him the wind blows" (*Tait Upaniṣad*) and others, as belonging to the Supreme Self, the person of the size of the thumb is the Supreme Self.

IV. *Jyotirdarśanāt* (I. iii. 43): Since in respect of him of the size of the thumb, there is mentioned in the passage "*Na tatra Sūryo bhāti*......There the Sun shines not nor the Moon and stars nor do these lightnings shine." how (then) can the fire?[3], a light eclipsing all luminaries, and the possession of such a light has been stated by the *Atharvaṇa Upaniṣad* as belonging to Brahman, this one of the size of the thumb is the Supreme Self. This is the meaning.

ADHIKARAṆA III

Since in the passages "*Indriyebhyaḥ*... ..Superior to the senses (I. iii. 10)," the Sāṅkhyan method (of enumeration of categories) is recollected and since a Person other than the twenty-five is negatived, here (in this mantra I. iii. 10) by the word '*Avyakta*' is indicated only the primeval Matter accepted by the Sāṅkhyas which has not got the Brahman as its soul. This *prima facie* view is expressed by the first part of the sūtra (*V. S.* I. iv. 1) "*ānumānikam apyekeṣām iti cet*—If it be said that in some (recensions) also the primeval Matter is (also stated as the original cause)"—and the reply is given by the later part of the same Sūtra "*Śarira*..... and the following seven Sūtras: They mean as follows:

I. Since the word '*avyakta*' can indicate the body which is metaphorically spoken of as the chariot in the

passage "...*śarīraṁ ratham eva tu*...(*K. U.* I. iii. 13), which among the individual soul, body, intellect, mind, organs and objects metaphorically spoken of as the occupant of the chariot etc, in the passage beginning with " *Ātmānaṁ rathinaṁ viddhi*...(I. iii 3), accordingly the word *avyakta* means the body alone.

II. If it be asked how the body that is manifest can be referred to as *avyakta* (unmanifest), the reply is *Sūkṣmaṁ tu tadarhatvāt* (I. iv 2.)–the subtle (matter) on account of certain states, the body." Therefore by the world *avyakta* which means the cause, is meant through secondary significance the gross body itself. If it be asked that if it can have the primary significance, why should there be a secondary significance, (and) it should have the primary significance, it says "It is relevant " to accept the secondary significance, namely the gross body, for the word *avyakta*, since the gross body is fit for the activities and its mention alone is required here for the purpose of controlling.

III. If it be asked if the unmanifest subtle Matter is accepted, why should there be rejection of the Matter propounded in the Kapila's system ? (Badarayaṇa) replies : *Tad-adhīnatvāt arthatvāt* " (I. iv. 3)—In our system there is always purpose, since it is controlled and governed by the Supreme Self ", but according to the Sāṅkhyan view this is not accepted and so (Matter) is purposeless.

IV. If Matter accepted by Sāṇkhya is that which is meant here, it must have been mentioned here as fit to be known ; since by the Sāṅkhyas who state that liberation arises out of the knowledge of the Unmanifest and the Manifest and the conscient being, all these are accepted as things that must be known. But it is not stated as that which must be known (here). Therefore what is established in the Sāṅkhya is not to be accepted here.

V. *Vadatīti cen na prajño hi prakaraṇāt* (*V. S.* I. iv. 5). "If it be stated that the Scripture immediately after the previous mentions it as a thing to be known " *Aśabdam*...Havir

perceived that (Self) which is soundless, touchless, colourless, imperishable eternally and tasteless, odourless and beginningless and endless and higher than the great (soul) fixed, one gets released from the jaws of death" (*K. U.* I.iii. 15) Not so, since, on account of the context of Omniscient Supreme Self "He attains the Supreme abode Viṣṇu which is the goal of the path" (*K. U.* I. iii 9,), He alone is mentioned in this mantra as the one to be known and not the unmanifest accepted by the Sāṅkhyans.

VI. "*Trayāṇām eva caivam upanyāsaḥ praśnāc ca*" (*V.S.* I. iv. 6)—"In this context there is mention only of the three" the means and the goal and the attainer and, "also the question", is seen only in relation to these three as in the passage "*Anyatra*......Tell me that which verily you see that which is other than the right ether than the non-right..." (*K. U.* I. ii. 14) and not in respect of the Unmanifest and others.

VII. "*Mahatvāc ca*" (*V. S.* I. iv. 7). Just as in the passage "By the word *Mahān* is not taken as meaning "the mahat category called *buddhi* (*K. U.* I. iii. 10.) accepted in the Sāṅkhya system due to the co-ordination (*sāmānādhikaraṇya*) with the *ātman* (self), even so it is that the Unmanifest also cannot be taken to be the category accepted in the Kapila system, since it is mentioned as higher than the individual Soul.

Thus by these three *Adhikaraṇas* it is determined that the whole of this Upaniṣad has reference to the Supreme Self.

ERRATA

Page.	Line.	For.	Read.
2	8	the Garuda	Garuḍa
	22	*āvivesā*	*āviveśa*
3	3	*prakṛtasya*	*prākṛtasya*
	18	*dakṣiṇa*	*dakṣiṇā*
	fn.	brāhmanāh	brahmaṇaḥ
		tad uṅama	*tad ūnam*
		tad vikārasyāt	*tadvikāraḥ syāt*
4	8	*ananda*	*anandāḥ*
	13	*dvityam*	*dvitīyam*
	14	*tritīyam*	*tṛtīyam*
5	30	again born	again born like corn
6	31	*ahara*	*āhara*
9	11	*vādana*	*vadana*
	12	*abhivadata*	*abhivadati*
12	8	made known	made known — *svargyam agnim* ..
	31	*arthasya*	*athāsya*
13	16	*arthasya ca*	*athāsya*
	21	*agnīḥ*	*agnīḥ*
14	3	*mṛtyu*	*mṛtyū*
	6	these	the
	24	*mṛtyu*	*mṛtyū*
15	12	this is	this
	25	even prior to casting away the fetters of death	casting away the fetters death even prior to
	19	*Rāmānuja*	*Rangarāmānuja*
	20	*brahmajajñatma*	*brahmajajñātmabhūt*
	25	self-	self
	31	self,	self, with Brahma Self.

Page.	Line.	For.	Read.
	32	omit	with Brahman as his self
	34	*brahmajajña bhūtah bhūtvā*	*brahmajajñabhūtaḥ*
17	3	*Janmamṛtyu*	*Janmamṛtyū*
	5	omit	the three
	fn.	on Brahman	of Brahman
18	22	is it true through	is it through
	35	omit	the usages of
19	8	(is it) the transitory 'svarga' that	(is it) that the transitory 'Svarga'
19	27	These	Those
22	20	(i) in the worldly usage and (ii) in the Vedic usage	(i) one in the worldly usage and (ii) the other in the Vedic usage.
23	8	grassness	grassness etc
	25	fn. 2 "The test...... in the "Vārtika-text	must be read with the foot note 1. *gamika* must be read as *gāmitā*.
	30	*udgāṭr's*	*udgāṭrs'*
24	3	*Ahiṇādhikaraṇa*	*Ahīnādhikaraṇa*
	17	*dhāyiyā*	*dhāyyā*
	18	and used	so as
	19,	*samidhāni*	*Sāmidhenī*
	21,	"	"
	26,	"	"
	30	*dhāyiya*	*dhāyyā*
25	32	being	too being
26	2	particular.	particular mentioned along with it).
	25	*samuthiṣṭanti*	*samuttiṣṭhanti*
27	4	subsidiaries and	subsidiaries take
	11	sacrifices	subsidiaries
	33	Concluded	concluded in the
28	5	*mā*	*na*

Page.	Line.	For.	Read.
	13	to mean only	to mean
	20	literature, the word	literature, in the sense of liberation
33	9	'I am'	'*ayam*'
	30	Whether departure	Whether there is or there is not such departure
34	8	deeming that one is	deeming that it should not be taught to one who
	9	it	the other Shore
	14	entertained namely	entertained
	21	*moparotsīr*	*moparotsīḥ*
37	29	*śvo' bhā vā*	*śvo' bhāvāḥ*
	29	expatiated by thee these enjoyable things of man	these enjoyable things of man expatiated of thee
38	4	*Vāhān■*	*vāhāḥ*
	25	*Parasmaipadi*	*Parasmaipada*

II VALLI

Page.	Line.	For.	Read.
48	5	*Nacikataḥ*	*Naciketaḥ*
	26	*tvādṛg*	*tvādṛk*
	31	*dravaiḥ*	*dravyaiḥ*
50	15	af	as
51	24	that that	that the
55	10	Bhāṣya passage "*na jāyate*......who is the attainer in the mautra "the intelligent)	Bhāṣya passage "to begin with.........who is the attainer in the mantra "*na jāyate mriyate vā vipascit*–the intelligent
56	23	sufficient	sufficient and of the fact that since the means is conditioned by the three times it cannot be qualified as one distinct from all that is conditioned by the three times.

Page.	Line.	For.	Read.
59	33	teach	teach you
60	32	Imperishable," the mantra	Imperishable, they say that it is the ultimate end" the mantra
61	3	purified soul since	purified soul, (viii-b) because
	7	distinct in it	distinct
	10	the wind	the one wind
	18	Śv	K.
	fn.	samjñataḥ	samjñitaḥ
63	12	name	same
65	25	I shall	he shall
66	16	atmosphere, because	atmosphere, their origination is accepted because
	19	origination of them,	origination of them and
67	11	it as referring	as referring
68	34	wearing of the individual soul by	wearing a body by
	fn.	is masculine	are masculine,
69	1	Free will, as the body	Free will.
	27	*svayambhuva*	*Svāyambhuva*
71	3	*tām*	*tam*
	4	*Dhātuḥ*	*Dhātu*
	25	*sāpekṣene*	*sāpekṣa*
	27	*ātma*	*ātmā*
	31	at the bottom	at the bottom is
72	7	selfmentioned	self mentioned
73	15	irrelevant, therefore	irrelevant. Therefore
	19	*dhātuḥ*	*Dhātoḥ*
	26	*vitaśoka*	*vītaśoka*
74	17	*dhātuh*	*dhātuḥ*
	32	to be appear	appear to be
75	13	transitory	in the trausitory
76	15	*vivṛṇ te*	*vivṛṇute*

Page.	Line	For.	Read.
78	24	of a particular	of some particular
79	9	only the group	only to the group
80	12	with helps	which helps

III VALLI

Page.	Line	For.	Read.
81	27	*parārdhe*	*parārdha*
	27	*pardh-*	*parārdh*
82	9	accunt of	account of the individual soul
83	33	one, the word	one, and so the word
84	8	*Brāhmaṇa* (beginning with) the passage"	*Brāhmaṇa* the passage
85	14	*acākṣaṣa*	*acākṣuṣa*
86	24	Self	soul
88	7	*buddhi*	*buddhi* also
89	8	*sa samsāram*	*samsāram*
92	10	all; memory	all; from me happen memory
94	12	the word must	the word '*tat*' must
	37	is	being
95	5	renounced.	renounced."
	6	knowledge which is	knowledge is
	7	is clear	This is clear

IV VALLI

Page.	Line	For.	Read.
98	5	paśyati	paśyanti
100	3	inner self	inner (pratyak) self
101	25	*antiketat*	*antikāt*
104	19	*jagṛvadbhiḥ*	*jāgṛvadbhiḥ*
105	9	emphasise	emphasises
108	32	*sabda* itself	śabda, the word
	33	Īśana	Īśāna itself
109	10	*ūrdhvamukair*	*ūrdvamukhair*

Page.	Line.	For.	Read.
		V VALLI	
112	3	ādhyātmakādi	ādhyātmikādi
	6	*Prārabda*	*Prārabdha*
	7	*Viraja*	*Virajā*
113	1	*Śuchan*	*Śuchau*
114	33	*martyor*	*martyo*
120	1	*Balakñnada*	*Bālakāṇḍa*
	6	omit All that becomes one with the mind	
121	11	How con I who is ......can know	How can I who am...... know